

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISS., OCTOBER 10, 1918.

NEW SERIES, VOL. XX, No. 40

Rev. D. J. Miley gives up his work at Concord for next year and will serve the church at Cato, Rankin county.

Sunflower Association's meeting was called off for this week on account of influenza. We suppose there are others.

Bro. J. D. Jameson has spent three years in Louisiana. He has now returned to Mississippi and is ready to enter a pastorate.

Those going to Yazoo Association October 23, who wish to be met at the railroad will write to Mr. W. C. Downer, Durant, Miss., R. 4.

The Baptist Record has a large stock and choice assortment of Bibles and Testaments which we guarantee to give satisfaction or your money will be refunded. Let us know your wish.

Sixty-four are reported to have joined the church at Picayune in a meeting conducted by J. R. Harrell of Waco, and Singer Paul Montgomery. The church has called Rev. R. R. Jones of Summit.

Rev. J. G. Gilmore spent thirteen weeks in revival meetings, baptized 108 people and sent in 28 subscriptions to the Baptist Record. He is a man with convictions and a message. His services are in constant demand.

Mrs. Gunter, wife of our efficient education secretary, was stricken suddenly with appendicitis and carried last Friday to the Baptist Hospital where a successful operation started her on the way to recovery.

Prof. P. H. Eager was recently offered the chair of Latin in Ouachita College but declined it because he had been so short a time in the International Sunday School work. As an appreciation of his remaining his salary was raised.

The Layman Co. 143 N. Wabash Ave., Chicago, Ill., offers to send without charge the pamphlet, "How to Tithe and Why," to all preachers who ask for it, in sufficient quantities to furnish your people. You are requested by the publishers to mention the Baptist Record when writing.

The Watchman Examiner of Sept. 26 had not only a strong editorial against the removal of camp pastors but an article by Dr. A. T. Robertson of the Louisville Seminary, along the same line. The world will at least know where Baptists stand and what they stand for.

We have just learned of the death in Greenville of Mr. Hugh N. Alexander, one of the best and most useful laymen in the state. He was born in Rankin county but has been in business in the Delta for a good many years. Few men among us would be so much missed as he.

On the way to Bogue Chitto Association we passed a large stock farm belonging to the Enoch Brothers, which it was a joy to look at. They have growing crops that would make glad the heart of any man in a food and grain country. Their pure bred cows, hogs, sheep and goats are an inspiration to all farmers who see them. These men are doing the country a great service and it is good to know that they are helpful factors in the religious work of the state, being members of the Methodist church. The town of Fernwood owes much of its intellectual and moral standard to their interest and encouragement. Here's wishing there were more like them.

We were permitted to enjoy only a small part of the program of Central Association which met with the Second Church, Jackson. We have not seen for a long time so much effort on the part of a church to make the meeting a success as was done by our hosts in this case. They couldn't have "dinner on the ground" like they do in the country but they had it in the church and in abundance. They had also taken pains to print the program and in many ways to advertise the meeting, till it got in the daily papers in every direction. The sermon was by Dr. Fuller of Yazoo City, and we can understand why his people wouldn't let him resign. It was the privilege of this scribe to prepare the report on Christian Education but not to hear any of the discussions. The attendance was good and the speeches are said to have mutually surpassed each other. Other engagements called us out of this meeting greatly to our regret, but we got back in time to hear the good sermon by Dr. Lawrence at the close on Paul's prayer for wisdom and knowledge. The ladies decided to meet hereafter one day before the time of assembling for the Association that they might get the benefit of both meetings. It was a helpful innovation that Dr. R. J. Bateman, pastor of First Church, Meridian, was introduced for a sermon and an address. If he spoke like he did at the Lauderdale County Association, it was worth going a long way to hear.

The trustees of the Mississippi Baptist Hospital have secured the services of Mrs. A. H. Longino of Jackson, who will give her time specially to work among the women of the state, in the interest of the Hospital. Mrs. Longino has shown a deep interest in this work and great proficiency in presenting it among her immediate friends. It was at the suggestion of one of these ladies that the Board sought her assistance and she has agreed to undertake it. We do not know of any one whose personality and approach could be more commended and we are sure the people generally will be delighted to have her visit among them. Gov. Longino, of course, is her husband.

Here is another case of the devil getting good. A dispatch from New Orleans says: "Liberty bonds will be used as part payment of all purses during the proposed winter race meeting here under the auspices of the Business Men's Racing Association, directors of that organization decided tonight. It also was decided to deduct 5 per cent. gross from each first money for the Red Cross." We have no use for the devil in holy robes. The only garments becoming to him are sack cloth and ashes.

Dr. Mullins says of the S. B. T. Seminary: We have been gratified that the decrease in our attendance is no greater than it is. We have enrolled at present nearly 270 students, 168 men and about 100 women. The W. M. U. Training School has between 70 and 80 students enrolled in the Seminary classes, in addition to wives of students who are taking classes in the Seminary. The total enrollment will soon reach 300.

The stars fight against Sisera: The Spanish influenza has made it necessary for the State Board of Health to stop the sale of liquors in the greater part of Pennsylvania. Even private cafes are forbidden to dispense intoxicants. All right, dear doctors, we are with you whether its "flue" or chickenpox; close up the saloons. You might halt the movies, too.

Pastor A. Sidney Johnston says visitors attending Copiah Association at New Zion will be conveyed out October 15th from Crystal Springs.

Jackson College, the institution supported by Northern Baptists for the benefit of Negroes in Mississippi, has one of the units for the Student Army Training Corps.

Rev. Zeno Wall soon after returning to his work in Mississippi was compelled to take his little boy to the Baptist Hospital with typhoid fever. He is doing well.

Thus far Bro. J. R. Carter reports the Baptist Orphanage as free from influenza and under quarantine. But one who escapes now must live in almost airtight compartment.

Rev. R. M. Traver of Pontiac, Michigan, has been elected by the Northern Baptist War Commission as Field Secretary to work both North and South. He has had successful experience in business and as camp pastor at Camp Custer for some months.

Some time ago a mild controversy was on as to what church Lloyd George belongs to, both Baptists and Campbellites laying claim to him. More recently we have noticed an interested contention between the Lutherans and the Reformed Church as to which one owns the Kaiser. Both of them say he doesn't belong to them.

Dr. B. D. Gray writes: At a meeting in Washington October 2nd of a special committee with Third Assistant Secretary Keppell, he stated that the camp pastors must go. He is proposing a substitute which will be given for publication when completed, possibly next week. We are of course, disappointed but await further developments.

Some brethren think an article won't be read unless they draw it out full length. The very opposite is true. Of all places in the world, a religious paper is the one where we are not heard for our much speaking. It is not always just to a long article to skip it. It may be the very best, but it stands the poorest chance to be read. Please remember.

We see somewhere the suggestion of the Red Cross that a certain hour every day all the people "fix their minds" for a few minutes on the boys over there. Is this a new hoodoo? Are they afraid to say "let us pray." All the fixing of minds on earth is not going to help the boys or the good cause. God says "Ask of Me." He it is that maketh wars to cease.

Kosciusko Associational W. M. U. will meet Friday, October 18 at McAdams. Mrs. A. T. Cinnamon, assistant superintendent urges all the members of the societies as well as all the women of the churches to meet with them on that day. Miss M. M. Lackey and one of the training school girls, Miss Ora Flemming, will be present and give information along the important lines of W. M. U. work.

The fact that many associations will now be interfered with by the prevailing influenza, the greater obligation will be put upon the churches and pastors to do the proper part by State Missions in this period of enlargement. There may be something lacking of the stimulus of associational gatherings and speech making, but we can do as Paul urged the Philippians, "Not as in my presence only but now much more in my absence, work out your own salvation."

MISSISSIPPI COLLEGE.

The opening exercises of Mississippi College for the session of 1918-19 were held on the morning of October 1st, 1918. Many alumni and other staunch friends of the college were present. When the students, about 400, had been drawn up on the campus, the beautiful silk flag belonging to the college, was raised, as notes of bugle sounded, and Dr. Provine in a few fitting remarks, introduced Lieut. Ewing and Lieut. Babcock, U. S. Army, into whose hands the mobilization of the Students' Army Training Corps was committed. Lieut. Ewing, commanding officer, administered the oath of allegiance to the flag and country to the corps and read letters from President Wilson, Gen. March, the First Assistant Secretary of War and other high officials, closing the open air exercises with some stirring words of his own. Within the chapel, the program was continued by short addresses by Ex-Gov. A. H. Longino on "Why I am proud to be an American Citizen," Pres. J. L. Johnson of Woman's College, on "Loyalty to Mississippi College and the Colors," and Mr. Jack Wilson, Y. M. C. A., on the "Necessity of Preparedness." Mrs. Taylor, mother of Arthur Taylor, first of Mississippi College's students to give his life in the conflict for righteousness, was in the audience, and a tender tribute to her noble son was paid by Dr. Provine, the great audience standing in token of respect and sympathy.

GETTING A MILLION NEW MEMBERS INTO SOUTHERN BAPTIST SUNDAY SCHOOLS.

A message to Senior and Adult Sunday School Classes!

The task is big enough and worthy enough to appeal to us, and yet it can be done and never go outside of the membership of our churches!

Think of it!

And there are millions more to work on who are neither Christians nor members of any church.

Your possibilities are from four sources: Your church membership roll, a religious census of your community, a miscellaneous list made up by the members of your class, strangers and visitors in your morning and evening congregations.

We suggest a meeting with your class officers. Make definite plans with the first vice-president and a live membership committee in charge.

Make definite assignments.

Go after them!

Keep on going after them!

S. We also want hundreds of new subscribers to the "Baptist Record."

FOUR REASONS WHY WE SHOULD ALL PURCHASE LIBERTY BONDS.

First: It is a wise, safe, paying and patriotic investment. Nothing beneath the skies can be made more secure. The wealth of the entire nation is pledged for their payment, and the interest on them as it becomes due.

Second: They will relieve the present generation from the fearful burden of taxation that would, otherwise, be necessary to meet the expenses of our government in carrying on this terrible war.

Third: The prompt and enthusiastic over-purchase of these bonds will give strength and encouragement to our Allies and help to hasten the end of the war and, maybe, save the lives of hundreds of thousands of those who are of our own flesh and blood.

Fourth: Since there seems to be no end to it, except to fight it out, or have all the nations of the earth brought under subjection to the most unscrupulous and thoroughly organized tyranny that ever degraded humanity or cursed the earth, it is only just and fair that everyone should do a liberal part in the support of our government in its efforts to bring a safe and honorable peace to a distracted and suffering world. No one is expected to do more. No one should be content to do less.

L. E. HALL, Hattiesburg, Miss.

TIDINGS FROM CAMP PIKE.

(Webb Brame.)

Well, we hate to admit it, but plenty of others are as guilty as we, we have influenza, lots of it too. The writer had gotten by for days without taking it, visiting the sick and helping to wait on many in their bunks, as the hospital was more than full, taking every precaution not to get the malady himself. But, alas, my time had to come. Am up now, and continue to feel improved, but you know how it takes the "pep" out of one. The physicians and nurses watch very closely to keep down pneumonia, in which condition the patient is often very critically ill. All companies are under quarantine, and it is hoped that the situation will soon be normal.

My privilege and joy has been to go into the barracks and hold services with the boys. Every night we have had sing songs and prayer meetings. Fine fellows they are, and numbers of them lead in public prayer and are "not ashamed of the gospel of Christ." Some excellent singers too. Brother preacher, if you are invited to preach to the boys don't think they are all heathen and use only the prodigal son. Yes, we must often make clear the plan of salvation, and they are not slow to accept it, but the great majority are Christians when they come, and they do hunger for an earnest message of comfort and strength. Last Sunday p. m., I preached to seventeen hundred in the open on a beautiful ridge, while the scattered leaves, red and yellow were falling about our feet. My text was "Endure hardness as a good soldier of Jesus Christ." To me it was a wonderful hour, and judging from their expressions, our boys will not soon forget the presence and power of God in that place.

My area would keep ten chaplains busy to keep up with the work. I have received many letters asking me to look up loved ones here. In almost every case, I have found that one, but I have not always the time to write an

answer to those splendid letters. Please excuse me if your note has gone without a reply. Continue to write me about the boys and I will do my best for them. Mississippi men are making good in every branch of service, and the boys from Mississippi College, well, they can't be kept back, not even by the Kaiser. Enough this time.

TEN YEARS OF EVANGELICAL AND ROMANIST GROWTH.

(Victor I. Masters, Supt. of Publicity.)

The Census Department at Washington has recently issued the preliminary statistics of the religious census for 1916. The last religious census before was in 1906. The study of the figures recently issued is unusually instructive and interesting.

I offer this study of the figures mainly to show how much camouflage there is in many of the boastful claims now being put forth by the Roman Catholic hierarchy. The following table shows the relative increase, and the apparent relative strength of the different bodies. The figures are from the government bulletin. The use and combinations made of them are my own:

	per cent.
Baptists---	from 5,662,000 to 7,236,000 28.0
Disciples---	from 982,000 to 1,231,000 25.3
Lutherans---	from 2,112,000 to 2,463,000 12.0
Methodists from	5,749,000 to 7,165,000 24.8
Presbyterians from	1,830,000 to 2,257,000 23.3
Episcopalians from	886,000 to 1,098,000 24.0
Congre.-----	from 700,000 to 790,000 12.8
Romanists from	15,210,000 to 15,742,000 10.8

Authorities claim from two to three adherents for every member of one of the evangelical denominations. For my present purpose I will take the smaller number. For every actual communicant we will estimate two additional adherents. That this claim is well within the bounds any reader may estimate for himself by comparing the membership of the local churches about him with the whole number in the families represented, plus other persons who are adherents to but not members of these local bodies.

Keeping in mind that the Romanists claim as members every member of a Catholic family whom the priest has baptized, that he sprinkles every one he can get at, and that good Catholics are as anxious as he that this "saving" ordinance shall be performed, we see at once that it is utterly unfair to compare the Romanists with the evangelical bodies on the basis of claimed membership. Yet, this is what is being done in this country, which is evangelical in faith. Catholic membership and population are one. Evangelical membership is one-third of the evangelical population.

That the reader may get a straight look at the situation I will now set it down in tabular form:

	Members	Adherents Other	Population Approximate
Baptists	7,236,000	14,472,000	22,000,000
Methodists	7,165,000	14,330,000	22,000,000
Presbyterians	2,257,000	4,514,000	7,000,000
Lutherans	2,463,000	4,926,000	8,000,000
Disciples	1,231,000	2,462,000	4,000,000
Episcopalians	1,098,000	2,196,000	3,000,000
Other Bodies	4,849,000	9,698,000	15,000,000
Total besides Romanists			81,000,000
Catholics	15,700,000		15,700,000

Omitting 1,000,000 from the approximate

population credited to evangelicals, because the bodies grouped together include some comparatively small bodies which are not evangelical we have perhaps 80,000,000 evangelicals, while there are only 15,700,000 Romanists.

How, then, do the priests figure it out that they have forty percent of the soldiers in the armies of the country? The direct and adequate answer is that they do not so figure it. They claim it, but must know that it is untrue. It is absolutely clear that the ratio of Catholic soldiers to evangelicals is approximately one to six. How could it be otherwise? It took the assurance of Romanism to make that claim.

We have come to a dangerous pass in America, when these priestly adherents to and sponsors for a foreign hierarchy, which arrogantly claims sovereignty over its members in civil as well as in spiritual matters, can be browbeat and frighten the newspaper press of this free country that they can use their columns freely to flaunt before the public eye the most absurd and ridiculous claims. These papers get and must get the large majority of their support from people whose religious faith is misrepresented, and whose sense of justice is outraged by the insolent and untrue emanations of Rome.

The palpably misleading and boastful claims of the Roman hierarchy as to its relative membership in America seem to have been adopted by our government in the allotment of chaplains in the army. Romanists are allowed one-third of the chaplains while the six times more numerous evangelicals are allowed two-thirds. Rome's proportionate population would give her one chaplain in six. She got one in three.

With a few notable exceptions, the American secular press, except the country weeklies, is blind, deaf and dumb to the most palpable outrages against common justice, if Rome is the instigator. The simple truth is that the available evidence indicates that the priests have nearly all the daily papers muzzled. This speaks well for Rome's political acumen, but is unspeakably vicious as a matter of principle or policy in this American Republic. Not even in the South, where the papists are hardly more than two percent of the population, can evangelical religion get a square deal in most of these papers. It is a shame.

I hope many of our people will secure the new religious census, or at least the preliminary statistics. These statistics are now available, and they are free. The larger publication is not yet out. There are many facts of interest in the preliminary figures, which I shall not undertake to develop here. There is, however, one other fact bearing on Romanism, to which I would like to call attention.

The Roman Catholic claimed membership increased in the ten years covered 1,531,000 or 10.8 per cent. In the same period the eight larger evangelical bodies made a combined increase of 24.1 per cent. In other words, the evangelical bodies are growing more than twice as fast as the Romanists. The hold of the hierarchy on the press en-

ables them to get themselves advertised much. But the danger of Romanism is not in its members. It is in its claim that it has a right to manipulate politics in the interest of a foreign autocratic sovereign.

Rome has in effect exaggerated its members three-fold, but the low percentage in its growth lets light in on the real situation in America. The significance of the rate of its growth doubles in meaning when we remember that of the 8,000,000 immigrants who came into America during the past ten years, more than 4,000,000 were nominally Catholic. Therefore, while the evangelicals grew 24.1 per cent, with an almost negligible increment from immigration, Romanists made an increase of only slightly more than one-third the number of immigrants who claimed to belong to this faith. If they really had power to grow in America, they should have made double their total increase from American sources alone.

This indicates strikingly that Roman Catholicism cannot flourish in this republic as an indigenous religion for it has cursed every country in which it has come into dominance, and is even now making itself despicable in America to every patriotic citizen who has his eyes open.

There is little danger in Catholicism, so far as its ability is concerned to win the people in an atmosphere of free and unhindered Americanism. But it is dangerous in that it is subtle and unscrupulous; because with it the end justifies the means, if the end is the exaltation of the hierarchy; because it is in politics, and gives fealty to a foreign potentate, who claims spiritual as well as civil sovereignty. We do not object to the Catholic having a spiritual sovereign at Rome, if that is what he wants. But we object to his mischievous and selfish political activity, in which he engages in the service of a spiritual lord, who also claims the right to dominate governments and nations.

Thank God, Romanism is having a rough time trying to grow in America, for all its boastful claims. May evangelical religious bodies grow in power and grace, leading America forward in the freedom which is in Christ. We are not giving our sons to bleed and die in Europe with the idea of allowing the freedom of America's soul and political life to be ensnared by the servants of a spiritual autocracy which claims also political sovereignty. We are not scotching the writhing snake of Hun autocracy in Europe with the idea of giving our nation up to be "dominantly Catholic" after the war.

Let Rome see to it. When this war is over there is going to be a close scrutiny of influences in America which are not one hundred percent loyal and America. After as the autocrat of the Tiber has through his servants insolently sought to break down Americanism without receiving effective rebuke, he will face and ought to face a new and aroused American patriotism after this war is over, and not all the subtlety and astute diplomacy of the vatican will be able to save him from the demand to accept American principles or else get out of America.

Baptist Home Mission Rooms, Atlanta, Ga.

AS I SEE IT.

(E. L. Wesson.)

I want to be sound and sane and safe in the consideration and discussion of all questions that need our consideration. Before us now there is a question which really demands careful and prayerful study by all, and very careful expression by all who speak upon it or write about it. The action of our government in removing camp pastors from the camps is being taken very seriously by our leaders, therefore we who constitute the masses need to study the matter deeply and cautiously.

As I see it, our leaders are not facing the issue with that calmness that Baptist carefulness would suggest under the pressing conditions. Had the government ruled out Baptist camp pastors, only, the feeling manifested would be justifiable; but since it has ruled alike concerning all so-called Protestant denominations Baptists cannot justly consider the ruling as intended to act specially against them, therefore do not need to be so touched by the ruling.

I admit that, on first sight, the ruling seems to give to Catholics and Jews privileges not accorded to other denominations or religions; but this could not be otherwise as conditions are. Our government guarantees to all equal protection, rights and privileges in religion. But we must remember that the Catholics, the Jews, and the so-called Protestants are separate and distinct as religions; each condemning and protesting against the other; while the so-called Protestant churches are grouped as "evangelical denominations" which recognize each other as Christians and hold many things in common. They are not one people, but they are associated as a group of churches holding in the main the same evangelical truths.

This condition necessitated some arrangement, just to all, by which all could do so-called religious work among the boys in the army. On account of this necessity, the work of the Catholics was put under the management of the Knights of Columbus, the work of the Jews was committed to the management of the Jewish Relief Association, and the work of all the so-called Protestant denominations was entrusted to the management of the Y. M. C. A. This was done because the Y. M. C. A. is an organization for the help of men, and is composed of members of all of the so-called "evangelical churches," and supposedly entirely denominational in its efforts.

Just a little thought, it seems to me, would convince any one that such an arrangement had to be, because of the fact that there are so many denominations called Protestants that without some central management there would have been no end of confusion. We must keep in mind that there are some thirteen different kinds of Baptist denominations as many kinds of Methodist denominations, nearly as many kinds of Presbyterians, and a multitude of others, and if one body should have a committee of management all of the others must be given the same privilege.

(Continued on Page Six.)

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EDITORIAL.

THE PEACE PROSPECT.

The public has been all awake this week with the possibility of peace, though the outlook is not sufficiently hopeful to remove a deep seriousness or to cause any relaxation in the vigorous prosecution of the war or the pushing of the fourth Liberty Loan. The President's reply to the German chancellor's request is courteous but non-committal. He makes one statement and asks two questions. He says there can be no armistice or peace parleys until the German army gets off of invaded territory. Then he asks if the German chancellor speaks for the German people. He has said there can be no dealing because they are not to be trusted. He also asks if the chancellor is ready to accept the terms laid down previously by the President, or is only accepting them as a basis of negotiation to be discussed and haggled over. In the latter event there can be no armistice. It is hardly to be expected that President Wilson's reply will satisfy everybody in this country, but it will come as near doing so as any statement of policy could probably be made.

The change of mind in Germany is interesting and demonstrates a changed situation. The junkers and pan-Germanists and militarists are still pretending that they will die before they surrender, but there blustering will not be accepted at anything like its face value. The Kaiser still pompously announces that he "has offered the enemy peace." And while Americans smile at his high windiness, they can't refrain from wishing to puncture this gas bag with a bayonet. It will be hard for anybody to keep the peace with Germany with this bladder of poison gas at large in the world. He will either commit suicide or ought to be sent to an insane asylum like St. Helen.

But changes are coming in Germany. Some of them have already come. The appointment of Maxmillian of Baden as chancellor is an indication. Former Ambassador Gerard characterizes him as a real human being who can think like other folks and is not a hopeless Germaniac. His speech to the Reichstag a week ago is mostly sensible and

THE BAPTIST RECORD

seems in sympathy with the people rather than a tool of their masters. It is a very interesting document. There are only three fears which one entertains in reading it. One is do words mean the same in Germany and in the United States. They do not always. Freedom there and here are two different things. Another fear is whether his words are to be accepted at their face value. Certainly the word of Germany's rulers hitherto could not be so taken. The other fear is as to whether he can be able to carry out his promises. He was put in his office by the Kaiser and not by the people. He may be removed at any time the Kaiser wishes to do so. Until those who speak for Germany in international matters come from the people and are rooted in the people, dealing with them will be by force or a gamble, with the dice loaded in favor of Germany. President Wilson will move with caution and will know his ground and carry his point. Pray God to give him wisdom sufficient.

REJOICING THREE WAYS.

In Paul's letters there are frequent admonitions to rejoice. In the great sermon on the Mount Jesus strikes first the joyous note, which runs through the whole discourse. The gospel itself is glad tidings. The announcement of His birth was "Behold I bring you good tidings of great joy which shall be to all the people." His coming made glad the heavens and set the earth to singing. It is the glory of the gospel that it opens up new avenues of rejoicing and turns grief itself into gladness.

The three-fold source of joy is set forth in the fifth chapter of Paul's letter to the Romans. In the second verse we read, "We rejoice in hope of the glory of God." In the third verse he says, "We also rejoice in our tribulation." In the eleventh verse it is said, "And not only so, but we also rejoice in God." Here it is seen that we have not only a perennial source of joy but a varied source as well. The first is easy to understand, "rejoicing in hope." Hope is like the first breath and breeze of spring that sets the boughs singing in anticipation of the coming flowers and fruits, and makes them forget the long winter nights and sunless days. Hope in the Christian makes him always forward looking, his face to the morning light because he knows the best is always yet to come. To him the good land and the golden age are just ahead. However bright today may be or however chill its winds, we know that tomorrow is in God's hands. Weeping may endure for the night but joy cometh in the morning. The path of the just is as the shining light which shineth more and more unto the perfect day. But there is no hope comparable to that of the Christian. He rejoices "in hope of the glory of God." Before him is the possession of the infinite riches of God's house, the inheritance of the treasures of God's glory. To be sure we cannot know them now, cannot estimate their wealth or their nature. But all that makes Him the God of glory and heaven His fit

Thursday, October 10, 1918.

abiding place we shall know. The beginnings of it are with us now. The foretaste is ours here, and we rejoice in the hope of the glory of God.

The second source of our joy sounds strangely at first: We also rejoice in our tribulation. There was never anything else but the gospel which proposed to make tribulation a means of joy. But this is according to the promise of Jesus, "Your sorrow shall be turned into joy." But the reason for it and method of it are shown in this case, "Knowing that tribulation worketh steadfastness, and steadfastness approvedness and approvedness hope." Here we strike again the key of gladness in hope. This is a hope based not simply on a promise, even the promise of God, nor on something which transpired in the remote past, but a hope born of experience which only endurance of hardship can bring. Many a person has tested the truth of God by being himself tested in the enduring of affliction.

The third ground for rejoicing takes us into the immediate presence of God. "Not only so but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." The others perhaps only lead up really to this, a restored fellowship with God and such transformation of our own character as will make communion with God our chiefest and highest delight. The knowledge of Him, the contemplation of Him, the worship of Him, dwelling in His presence and satisfying our souls with companionship with Him in love. These are the sources of purest and most enduring joy. If it is only the exceptional soul that finds this his greatest delight, the more regret and pity. For all of us the prayer of Paul is needed and appropriate: That we being rooted and grounded in love may be able to comprehend the height and depth and length and breadth, and to know the love of Christ which passeth knowledge, that we may be filled unto all the fulness of God.

PEARL LEAF ASSOCIATION.

The meeting this year was of peculiar interest as it was at Providence Church which took the occasion to celebrate the centennial of its history. The atmosphere was already charged with expectancy of this great occasion when the Association was called to order. It was on the lips of the people in their conversation. Hardly any one spoke in the meeting who did not mention it, and the prayers were savory of the years past and appealing for the years to come. The moderator, Brother Welch is a descendant of the church's first pastor Elder Norville Robertson and many of the family connection were in the audience. On the wall hung a service flag with twenty-seven stars, representing the boys who have gone to the army and navy.

The devotional exercises were conducted by Rev. W. S. Allen and the sermon was preached by Brother Wilson on the text "The Lord hath appeared, of old unto me, saying, Yea I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee," Jeremiah 31:3. There were echoes of

appreciation and approval about the house during the noon hour. Before dinner Mr. McLeod, a Methodist brother from Hattiesburg, was introduced and made an address on Liberty Bonds which met a responsive chord. One church was received into the Association, Cold Springs, which had been hid away in the Landmark underbrush. The ladies decided to hold their meetings hereafter at a different time from the Association meeting. In the afternoon the subjects of Publications and Education were introduced inasmuch as the representatives of these interests were present and would leave at night. The editor and Rev. J. P. Williams spoke on Publications and President Johnson of the Woman's College, made a great address on Education in which he spoke of the work being done in all our Baptist colleges. It was with genuine regret that we could not remain for the program that occupied the next two days.

Department of the Convention Board J. BENJ. LAWRENCE, Cor. Sec'y

The receipts from the Mission Day in the Sunday Schools have been quite gratifying. We have received to date \$2,000. Many of the churches have lumped their contributions with the main offering so it is not possible to tell just how much the Sunday Schools have given, but we feel satisfied that it was at least \$5,000.

In a great address delivered at the Central Association Saturday night, October 5, Dr. R. J. Bateman, pastor of the First Church at Meridian, emphasized the fact that the day of Baptist opportunity had come. "Out of this world of change and tumult there is coming a new civilization and the Baptists have the chance of projecting into that civilization the distinctive element which will make it wholesome and enduring." Baptists have got the thing the world needs in this hour of crisis. Woe be unto us if we serve not our day and generation in fulfilling God's will for us now by giving to the world our distinct and definite message.

Our State Mission work means the strengthening of our forces for the definite tasks which confronts us at the end of the war.

WHY WE SHOULD GIVE TO STATE MISSIONS.

New reasons are continually presenting themselves as to why we should give to State Missions. Thinking over the situation the other day, there came to my mind this thought: Baptists ought to give to State Missions now in order to fortify their forces for their coming task.

Our task is going to be at least three-fold: (1) We will have to deal with the men who will return to us from the war; (2) we will have to deal with the sentiment for union and the demobilization of our denominational forces which is now being strength-

ened and brought to fruition; (3) we will have to deal with a world prepared in mind and thought and heart as it has never been prepared before for a reception of the gospel as it is in Christ. These three phases of our work might be considered as our home task, our denominational task and our foreign mission task.

We must keep the home fires burning in the churches in Mississippi, so that when the boys come back they will find a warm place and warm spot religiously; we must build our denominational fences so high that no vulture of heresy can fly over and no varmint of disorganization can crawl through or under; we must make our forces so strong that when peace is declared we can marshal millions of men and money for the conquest of the earth for Christ as we have marshaled millions of men and money for the destruction of Kaiserism. In this glorious task Mississippi must take her place. If she does this, we must put supreme emphasis on State Missions now.

THE BUDGET AND LARGE GIVING.

Some time ago I wrote an article on the budget and large giving, in which I emphasized the fact that the budget was the minimum and not the maximum of a church's activity. I said then that the budget was not an iron band to keep the church from expanding, nor was it a stone wall in front to keep it from advancing, nor was it a screen behind which it could hide from its denominational and world responsibility, but that it was a method which simplified its task in financing the Kingdom suggesting to it the minimum of its responsibility.

I also emphasized the fact in this article that there were many men in many of our churches who ought to give more as individual members than the budget asked from the church and that the pastor of these churches would be derelict in duty if he did not secure from these men contributions commensurate with their ability.

From what I heard from the rostrum in one of our leading associations I am satisfied that some of our leading men do not read the Baptist Record, or at least they do not read the department which I have charge of. It was stated by the speaker "That he was in favor of the budget, but it was not big enough," and then he proceeded to charge the budget with crippling the churches in their service of giving by not making a wider program than it had made. The comparisons which he dealt in were invidious and the impression which he made upon the congregation, as several men expressed themselves to me, was that the budget, in the speaker's mind, was responsible for negligence of duty and for small giving.

In the face of all that has been said by myself and by Brother Tull, the superintendent of the budget department, it is surprising and disappointing to us that any man of intelligence should take such an absurd position. Over and over again we have said that the budget does not interfere with special offerings, that it does not limit a church's

responsibility except as a minimum and that it in no way interferes with any member of that church from giving any number of dollars that he may wish to any denominational object which he may desire to contribute to. Provision has been made for special contributions, for large contributions and it is entirely gratuitous for any one to charge the budget with any church's failure to come up to its duty.

To give emphasis to what I am saying now it is a fact that we are raising this year \$10,000 more for State Missions than our budget calls for, and under God we are going to get it. Prospects were never so bright as they are now. It is indeed unfortunate when one attempts to speak on a subject on which he is not accurately informed and especially to denounce any plan of work with the operation of which he is not acquainted. This the speaker above referred to was trying to do.

That the budget is operating gloriously after a year's trial is evidenced by the fact that today we are \$9,000 ahead of where we were this time last year on State Missions; \$8,000 ahead of where we were this time last year on Home Missions, and \$12,000 ahead of where we were this time last year on Foreign Missions. I am dealing now with the state conventional year which is not the same as the Southern Baptist Convention year. The state conventional year begins the first of November and closes the last of October, and I am giving the figures from November 1, 1917 up to October 5, 1918. For this period we are today \$30,000 ahead of where we were this time last year on the three missions and the budget is directly responsible for it.

The papers this week bear the sad news of the death of Col. J. R. Binford of Duck Hill. His was a royal spirit who loved righteousness and hated iniquity. He was a gallant soldier, commanding the 15th Mississippi in the Confederate army, ever a true gentleman and a faithful friend. He served his state as a member of the senate, a member of the Constitutional Convention of 1890, a member of the board of trustees of the Deaf and Dumb Institute, and a good citizen. He was an earnest and faithful Christian and a loyal Baptist. His beloved wife preceded him to the glory land by a few years. He was in his eighty-eighth year.

ANSWER TO BRO. PERKINS.

Yes, Bro. Perkins, there are deacons and pastors in this state who have taken a part of the offering that the church had made to some one else. What do you think of this? In one of our so-called best churches, less than three years ago, a meeting closed—which was a great success, the visiting preacher with his singer were told to see the church treasurer for their check, so they called on him and the treasurer gave them one hundred dollars. The visiting Brother asked the treasurer if that was all that came in the envelopes that were passed out for a free-will offering to the visiting preacher and singer and he said, "No, we got over three hundred dollars," then said the visitor, "Why is it you hold back this other money?" The treasurer replied, "The pastor said we

(Continued on Page Seven.)

AS I SEE IT.

(Continued from Page Three.)

But centralizing the management, with an open door for ministers from all of the denominations to become chaplains under that management, and with laymen and preachers of all the so-called "evangelical churches" working as Y. M. C. A. workers in the camps and trenches, it does seem that all have an equal chance.

Supposedly the serious objection to this plan is the fact that under that arrangement the different denominations will not be allowed to preach upon those points of doctrine about which there is so much controversy and strife. If that is the ground for the excitement, then Baptists, of all people on earth, ought to be most calm; for they have ever claimed to preach salvation by grace through faith in Jesus Christ, without the assistance of ordinances, church membership, or priestly ceremonies of any kind; and under the present management one can preach Christ, the Savior of sinners who believe, and the Lord of the saved, all that he has power to do; for the Y. M. C. A. stands for that as much as Baptists do.

In addition to having that privilege, the chaplains among whom are many Baptists, have the privilege of talking to the converts privately and of putting into their hands a New Testament with passages marked on every page of the saved man. That done there is no need for fear.

But if you will notice the government ruling, only you will see that it says that nothing in it shall be construed to prevent the regular chaplains, with the sanction of their superior officers, from having other ministers to hold services for them or to assist them in services. What more can we need? The Baptist chaplains can, under the ruling. I understand it, have other Baptist preachers to hold services for them, and there is not one word said against it. And so with all of the other chaplains.

The only difference between the Catholic privilege and the privileges of the so-called Protestants, as I see it, is the result of the fact that there are so many Protestant denominations and only one Catholic denomination. Were all of the Protestants Baptists (and were there just one body of them) then they would be given the management of all the Protestant work in the army, but as it is Baptists should, it seems to me, be content to be placed on the same basis as the other so-called "evangelical denominations."

A letter from a splendid Baptist, who is working with the Y. M. C. A., emphasized the confusion some of the so-called Protestant preachers caused among the boys. He said that the Baptists and Methodists and Presbyterians worked together beautifully, then said "but there are others," and stopped. We who know the doctrines of men know the confusion that could result from the pulpit preaching we have often heard being constantly preached in the camps.

I was talking to a Methodist Presiding Elder recently about this matter, and he said that his people regretted the ruling, but, so

far as he knew, were not saying much about it. That they looked at it as a kind of necessity under the present conditions. I wish that Baptists could so see it and so act.

Baptists recognize the so-called "evangelical denominations" as Christian people; mingle with them in their meetings and they in ours, and call upon them to lead the congregations in prayer; the most sacred duty one can be called upon to perform, and which asking them to do sanctions as right their relationship with God. Would it not then be more consistent just now to work as best we can for the salvation of all the boys and not try to stir up feeling against the management of the government in this trying hour? It is alright for the leaders to work with the proper officials to get the adjustment which they feel is needed. But can the exploiting of the matter in the papers do any good now? Will it not rather create prejudice in many against the government? and may it not react in increased prejudice against the Baptists? I write that we may think. These are trying times, and "the end is not yet."

AN APPEAL.

About one month from now the General Association will convene with the Fellowship Church, Jasper county, Miss.

It is important that collections are taken in all of our churches for missions. This will be good for our work and good also for the churches.

We shear sheep in the spring to get the wool as compensation for keeping them. This helps the sheep also.

The heavy crop of wool is essential to the comfort of the sheep during the winter. This would be a burden in spring and summer, hence to remove the wool is conducive to the sheep's best development.

God gives us our prosperity and expects something in return for His blessings. It is due the Lord, and if we fail to give it to Him it will redound to our detriment financially and especially to our spirituality. People are going to put their money into something and we ought to be sure and put that that belongs to the Lord into His cause. Our obligation to give is greater than ever before, because our prosperity is greater. Not only is our prosperity greater, but demand and opportunity is greater. God gives both opportunity and ability and it will be downright disobedience to Him to fail to respond.

The work among our soldiers is one that ought to appeal to us as nothing else can. Many of our boys that are in the army are unconverted, and it matters not how good soldiers they make, unless they are "born from above" they are lost. This idea that if a man dies in defense of his country he will be saved, does more to lull their souls into a false security than any other false doctrine.

A pure gospel is needed as never before. That all are sinners is as true as it ever was, hence "Except ye repent, ye shall all likewise perish," is needed to be preached as

much as ever. Brother Pastors see to it that collections are taken and sent up to the General Association. We have all of October to raise the money in. Brethren, Sisters can the Lord depend upon you at this time?

JAS. E. CHAPMAN.

PARAGRAPHS.

"Ye are not under the law, but grace" is the way the scriptures puts it, and this is true in giving our money to the Lord's cause as well as for salvation.

Law means justice, which none can afford to receive, while grace means favor based upon mercy. Giving according to grace was the reason some of the Jerusalem Brethren gave their all.

Paul boasted to them of Macedonia, "that Achaia was ready a year ago." Here was a promise made, and in 1 Cor. 16:2 we are told how to fulfill a promise. Every one, the first day of the week (the Lord's day) lay by in store, according to their prosperity. All ought to determine how much they ought to give, and then systematically go about getting it to give.

Such a wave of prosperity never has passed over our country before, and such an obligation to give according to our prosperity was ever needed as it is now. God's plan is, that as the need is, the prosperity is given. Brethren, be wise. J. E. C.

A DAY OF PRAYER DURING THE CIVIL WAR.

We are indebted to Bro. S. A. Spivey of Columbus, for a clipping from The Christian Workers' Magazine, which contains some valuable and historical information. In 1863, while the Union armies were suffering serious reverses at the hands of the Southern armies, Senator Harlan of Kentucky, offered a resolution in the Senate, requesting President Lincoln to set apart a day for humiliation and prayer. The following is a part of that resolution:

"Resolved, that devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations, and sincerely believing that no people however great in numbers and resources, or however strong in the justice of their cause, can prosper without his favor, and at the same time deploring the national offenses which have provoked his righteous judgment, yet encouraged in this day of trouble by the assurances of his Word to seek him for succor according to his appointed way, through Jesus Christ, the Senate of the United States do hereby request the President of the United States, by his proclamation, to designate and set apart a day for national prayer and humiliation, requesting all the people of the land to suspend their secular pursuits and unite in keeping the day in solemn communion with the Lord of Hosts, supplicating him to enlighten the counsels and direct the policy of the rulers of the nation, and to support all our soldiers, sailors

and marines, and the whole people in the firm discharge of duty."

President Lincoln issued a proclamation in accordance with the resolution, setting apart April 30, 1863, as a day of national humiliation and prayer. The day was generally observed, and almost instantly the tide turned in favor of the Union army, beginning with the battle of Gettysburg. President Wilson, in the action of President Lincoln, had a precedent when he set apart May 30, 1918, as a national day of humiliation and prayer. It will be of interest and encouragement to Christian people generally, who have prayed and are still praying for the success of the Allies, to have their minds refreshed concerning this remarkable historic incident, and it is for that reason we pass it on.—Christian Index.

HOW BIG OUGHT OUR PLANS TO BE?

(J. F. Love, Cor. Secy.)

No worthy achievement is possible without plans. The care one takes with his plans is gauged by the importance of the work for which they are made. Just what sort of plans ought Southern Baptists to make for their Foreign Mission work? We are now about three million strong. We have had three hundred years of favoring Providence for the realization of our ideals of democracy in religion. A free people in a free state we have grown a life and created institutions after our own ideals. We are a mighty people with responsibilities as great as our numbers and our opportunities. The greatest task which now lies before us is to promote and foster our ideals among the nations who through all the millenniums have been denied the advantages of these. What plans ought such a body of people with such responsibilities to lay for a work so great? How big ought our plans to be?

1. Our plans ought to be big enough to engage all our people. Small plans will not make room for the activities of three million responsible church members. Small plans will, moreover, leave many of these idle, and idleness breeds confusion, discontent and trouble in the denomination. We need large, comprehensive plans to compass our great church membership, utilize their powers, harmonize their spirit and focalize their energies.

There are, too, among these millions some big men and women who cannot be interested in little enterprises and cannot work through small and trifling plans. There is a tremendous volume of intelligence, business acumen, capacity, and energy in the aggregate of such men and women among us. Large plans for a great enterprise will challenge men and women like these and make them fellow helpers and inspiartional leaders of our people. We must make room in our plans for the biggest, brainiest, richest and most enterprising men and women in the denomination.

2. In providing plans for the utilization of these great and varied numbers and the care of our greatest enterprise, we must take pains that our plans are such as to engage

these at their best. It is a crime against the Christian life and character of any people to lay plans for them which by very limitations and restrictions forbid their largest development. Men and women in our churches have the right to the opportunity to grow the largest possible Christian characters. Large characters cannot be grown under small plans for their activities, aspirations and the expenditure of their thought and substance. Small plans mold small men and women. Amplius is the word which Southern Baptists ought to write over the plans by which they seek to engage three million Baptist church members.

3. These plans must be big enough to take care of the work. Foreign Missions is an almost inconceivably great enterprise. Largely the greater portion of the inhabited globe still lies under the shadow of unmitigated religious ignorance and deepest depravity. The Son of God waits on His people to carry the light of the gospel into these vast regions of dense darkness.

"Shall we whose souls are lighted with wisdom from on high,
Shall we to men benighted, the lamp of life deny?"

For these millions we must do what Christianity has done for us. They must be evangelized, educated, indoctrinated through good literature; they must have doctors and retreats for the sick, the blind, the orphan. The pall of all these things lies heavier upon the earth. A task so great, so manifold, so these mission fields than anywhere else in all important requires big plans for its accomplishment. We cannot prosecute this great international, universal service with the slightest hope of success if we do not lay great plans for it. In the eyes of the nations we shall seem to be trifling if we attempt to deal with South American, Japanese and Chinese problems of education, evangelization, moral reconstructions and rejuvenation with small and inconsequential plans. If we would impress these nations that we are under the orders of God Almighty to save the whole world, and that we are under the stress of a brother passion which cannot be quenched, we must lay great plans and impress them that for life or death we are in this enterprise to win.

4. Our plans must be big enough to be worthy of our Saviour. It would seem to be inconceivable that any man or woman who has known Jesus by personal experience, who has grasped his incomparableness with a faith large enough and strong enough to save his own soul, could for a moment be reconciled to the thought that the homage of the world should be divided between Jesus and some Mohammed, or Confucius, Buddha or Brahma. Jesus is the only Saviour the incomparable master, and our plans should be laid in recognition of this fact, and should by their very scope declare our faith in the universal supremacy, the pre-eminence, Lordship of Jesus, and his right to every corner of the earth for his domain and every human spirit for his worshipper. We belittle our Lord by making little plans for the work of making Him Lord of all. We be-

tray our disloyalty when we consent for anyone to divide religious honors with Him. Little plans and little effort indicate small regard for Jesus' throne-rights.

5. These plans for world redemption must be big enough to let God inside of them. All our planning, all our labors come to naught, and our flesh and heart shall fail us before our aims are realized if God is not in our plans. Of all our needs, as great as some of them are, we need God most, but we cannot hope to have him engage with us in trifling enterprises, nor to encompass him with little plans. The Great God gives Himself, His wisdom, His strength, His spirit, His daily presence to good men who attempt great things for Him and make plans which are large enough for His operations. My heart thrills as I think of what possibilities in achievement and holy service are before Southern Baptists if only they will in their planning make room for God.

How big, therefore, ought our plans to be? I answer, big enough for our vast church membership; for their highest development; for the care of the greatest work we have to do; big enough to do honor to our Saviour, and big enough to let the omnipotent God into them.

ANSWER TO BRO. PERKINS.

(Continued from Page Five.)

were behind in our general fund, we need a little more there, and for me to give you what I have paid you."

In another church towards the close of the meeting a committee was appointed to get some funds for the visitor. In three days they turned the funds over to the pastor and he in turn gave the visitor just one-half what had been collected. What is that, Bro. Perkins?

In a number of churches in this state I know that offerings are taken at stated times for the three mission causes and held back until the last is made and then divided equally, when they had no right to do such a thing. There are churches in this state that are on the "budget" and the pastors says if they have plenty in the treasury, "Send in the balance after my salary is paid."

One church I know, the treasurer said, "We had better not send in any money this month for we might not have enough next month to pay the pastor," and they waited to see.

Right here I will ask Bro. Tull to tell you again what the "budget" is. Listen to him.

Yes, I agree with Bro. Perkins, the pastors alone are at the bottom of this theft, for I do not believe any deacon will for a minute do this unless the pastor agrees.

So the pastor is the key to let this lock open and stop this business, and if he does not do it, his name ought to be put in the Baptist Record, then if he does not stop it he ought to be stopped from preaching.

Here is hoping that this theft will cease.
"FROM ONE OF THE ONES THAT HAS BEEN SKUNT."

P. S. These facts are known to many of the best pastors and deacons in this state.

Mississippi Woman's Missionary Union Page

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 MISS M. M. LACKEY, Cor. Sec. Treas., Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. LONGEST, Building & Loan Fund, Oxford
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 Recording Secretary, Mrs. Rhoda Knoche, Jackson

Funds should be sent to Dr. J. B. Lawrence, c/o the Literature Fund, which should be sent direct to Miss M. M. Lackey.

MY DAYS.

(By Annie Johnson Flint.)

Thou hast compassed my path... Thou hast beset me behind and before, and laid thine hand upon me. Psal. 139:3-5.
 Thou hast beset me before, and my shrouded tomorrows
 in Thy keeping, like angels in gray or in gold.
 Till Thou sendest them forth to me, fair with the light of Thy presence
 And glad with its joy, as the gates of the morning unfold.
 Never a fear need I have of the gifts they are bringing,
 Never a dread of the gloom or the glory they hold.
 Thou hast beset me behind, and my Yesterdays pass from my using
 in Thy keeping, as treasures in lavender laid.
 Never a fear need I have of their backward thrown shadows,
 Never a dread lest they haunt me and make me afraid.
 Thou hast forgiven the sin and forgotten the sinning.
 Thou wilt remember the good in the prayers that I prayed.
 Thou hast encompassed my path, and Today Thou art with me,
 Thou art the Way that I walk and the light on that Way;
 Thou art the hand that is holding and leading and trying.
 There is the voice that is bidding me haste and delay;
 Who art Thou, who seest my past and my future,
 Who else can know how my steps should be ordered today?

—Sunday School Times.

THE HILLMAN MEMORIAL.

The work is moving on. One young lady, a Hillman girl from Newhebron, writes, "I want to have a part in the Hillman Memorial." She sends her check.

One of the prominent men of Mississippi sends a check and writes, "Indeed I am glad to contribute and my only regret is that I have not a deep and well-filled pocket from which to draw so that the amount could be ten times as much. I am so glad that this movement has been undertaken and feel sure enough friends will be found to insure success."

We want 100 people to give \$5 each, and as many more to give less than that, as each is able. Please send me the checks promptly, made payable to Dr. J. B. Lawrence, Jackson, Miss., that all may be in before the state convention in November.

Pray—and act promptly. Many whose lives were blessed and broadened and deepened as pupils of Dr. and Mrs. Hillman will be glad to have a part in this memorial, and many of us out of love and gratitude wish we were able to give in the hundreds. Please let me hear promptly.

MRS. I. P. TROTTER.

CENTRAL ASSOCIATION.

The Woman's Meeting of Central Association was held on Saturday, Oct. 5, with the sisters of the Second Baptist church of Jackson. The devotional service, led by Mrs. Webb, was a sweet and helpful one upon the theme, Knowledge of God, how through three channels, Study of His Book, Prayer, Submission to His will. Mrs. P. B. Bridges welcomed us to the hearts and homes, and urged us to "carry on," as our soldiers do, overcome all obstacles in the work committed to us. Mrs. Bunyard called upon in the absence of Mrs. Hammock, made ready, if unprepared, response, expressing our pleasure in being at the meeting, and gratitude to God for His manifold blessings in the past months. The reports of the societies, made during a roll call conducted by Secretary Mrs. W. G. Raines, was an encouraging one, showing much work done and much money contributed. Mrs. Fulgham, in her report as superintendent, gave a review of the year's work, dwelling on the improvement over that of the previous year, in spite of what might have been obstacles. At this point the meeting was led in prayer by Mrs. J. L. Johnson. Mrs. A. J. Aven, president of the state work, then entered upon the reading of the State W. M. U. policy, but this was thrown forward into the afternoon session, in order that the ladies might go, by invitation into the main auditorium to hear the associational sermon, preached by Rev. J. H. Fuller on the subject, "Seeing Jesus." After a tempting luncheon, served by the ladies of the Second Church, and enjoyed by all in attendance, brethren and sisters, and a short period of relaxation, the study of the State Policy was resumed. The discussion of the salient points was taken part in by Mrs. Aven, Mrs. Godbold, Mrs. Latimer, Miss Mary Belle Key, Miss Traylor and others. The entrance of the Sunbeams for their demonstration and their participation in it was a pleasure, as was also the picture of the Missionary Family, by the young people of the Y. W. A. and the G. A. Miss Traylor upon request, gave a vivid relation of a visit to the New Training School and its comforts and beauties. The only collection of the day was made by Mrs. Lipsey, something in the neighborhood of \$10 being contributed for the oil painting of Dr. E. Z. Simmons, to be presented to the Training School. The concluding business matters were conducted in conjunction with the brethren, who joined us during the closing exercises.

RESPONSE TO WELCOME.

Madam President and Sisters of Central Association:

Did not our hearts fill with gratitude as we listened to this cordial address of welcome, in behalf of the women of the Woman's Missionary Society of the Second Baptist church of Jackson, our hostess church? However, we knew before we came that we would meet with this hearty greeting as numerous invitations have gone out from these women some weeks before the time set for this meeting, urging a full representation from each organization in the churches of Central Association, expressing the desire that this be made the very best meeting in the history of Central Association.

We realize that the hospitality of a noble people has been extended us, for which we express our hearty thanks and while we do so much appreciate each and every social courtesy extended us, yet we must not be unmindful of the purpose of this occasion, for never before in the history of the world was it more imperative for God's people to present a solid front for the furtherance of His Kingdom in the world than at this time when our country is pouring out its blood for the principles of Democracy and the uplift of Humanity. Surely Jesus is calling us o'er the tumult, Christian follow me. O may we be more faithful in the discharge of our duty to Him in order that we may bring His Kingdom in and thereby bring about a speedy termination of this awful conflict that is being waged in the world today. So many times our dear Miss Lackey has said to me: "Honey, Central Association ought to be the very best in the state, but do you know that some others lead us in many things." This should not be true of us. Why is it true? Have you and I failed to catch the Vision? If so, may this be the turning point in the history of our work in this association when we shall get a new and truer conception of our stewardship to God and may we have a part in the supreme task that lies out before us. Let us all return to our respective societies with the determination to do more effective work in our local organizations and do more to uphold the hands of our associational superintendent, in order that this may not only be the very best meeting of Central Association but that the coming year may be the best year's work ever accomplished in our association.

Again we wish to thank you dear people for the manner in which you have received us. We feel sure that the inspiration which we have gotten from an attendance of these meetings and the Christian spirit in which we have been entertained while in your midst will be an impetus to us as we shall return to our respective homes not to be satisfied with "Giving God the scrapings" but that His shall be the "largest portion of the cake" and whatever plans and policies may be mapped out by our superintendent, we shall put our shoulders to the wheel and strive to put Central Association over the top.

MRS. FRED HAMMACK.

SLACK-TWISTED BAPTISTS.

"I know thy works, that thou art neither cold nor hot; I would that thou were cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spur thee out of my mouth."—(Rev. 3:15-16.)

I write concerning the much discussed question the "Church Union Movement." Many of our strongest men and best papers are very much disturbed over the "Church merger" proposition, and well may they be, for kingdom conditions are growing quite serious.

It is my profound conviction that Baptists have too long been blind to certain innovations upon their faith and doctrines, and have winked at and palliated far too much certain peder tendencies that weaken the faith and practice of our churches. It is a sad day when reproach is brought against the church of the living Christ, it is lamentable when God prefers a charge against His anointed. It seems that the Lord was well pleased with Philadelphia and found something good in the five other churches, but couldn't find a single thing good to say about the rich First Baptist Church of Laodicee. They had become slack-twisted some how, some where, "neither cold nor hot," in consequence of which God said, "I will spur thee out of my mouth."

What was true of this individual Baptist church is true of all slack-twisted Baptist churches, they are "neither cold nor hot," and the correction administered to Laodicea God will administer in His own way to all slack-twisted churches and individual Baptists. When a boy I had various experiences in rope making. I have planted and made the cotton, I have carded the rolls and spun the thread, I have made and used the rope, and I found three things necessary to the making of a good rope: good thread, even strands, and good twisting. You must have good thread to make a good rope. If you use bad thread you will have a bad rope. You can't make good thread out of mote or rotten cotton. Just so, the church must be made up of the best material, her robe woven with the threads of the "Apostles doctrine" of salvation by grace and the church ordinances.

You can't make an apostolic church out of threads of heresy. If you use even a shred of heresy you have a heretical church. The strands must be even or else you will have soft places in your rope.

Some churches are long on doctrine, but short on discipline and general practice, and thus spend their time in making soft rope, "neither cold nor hot." The rope must have the right twist. The thread, the strands and the rope must all be twisted the same way, otherwise you will untwist what you have twisted.

By mistake I once turned the twister the wrong way and when I cut the rope it flew to pieces and covered the yard with all sorts of twistification.

Every thread and strand of church doctrine, faith and practice, must have the Bible twist, else the whole religious rope will

be a failure. If you undertake to twist together repentance and inherited grace, salvation by grace and salvation by works, immersion and sprinkling, final perseverance and apostasy, the Lord's Supper and a social love feast, you will have slack-twisted church which will sooner or later frazzle out and fly to pieces as did my rope.

God will put any church, denomination or individual Christian on the cooling board that disregards Him, His word and His work.

It is getting high time, brethren, that we take up the slack or the so-called "Church Federation" will take it up for us.

I have never seen a cow with little enough sense to break over the highest part of the fence, but she hunts for the low and weak places.

Do you think those "Church Unionists" have less sense than the cow? They are not attacking our strong doctrines but are hunting the low and weak places in our church practices, and they find them.

May I modestly suggest what I consider some of the weak spots in the Baptist fence today?

It is my sincere conviction that one is our loose attitude towards the "Interdenominational Sunday School Movement."

Germany has been for 50 years preparing to obliterate the doctrine of democracy and conquer the world, hence the awful world war. The peder-unionists have been for 25 years through their interdenominational movements making inroads to the Baptist highways, hence the disturbance in Baptist ranks today.

Many of our best pastors and strongest churches have kept open doors to them, given them encouragement and money to operate on. Their great slogan has been that it is an everybody's movement for the good of all Sunday Schools, regardless of denomination.

None of us wanted to be regarded as opposed to Sunday Schools and so we permitted this well planned intrigue to serve as an entering wedge for the "Federated Unionists." Some time ago I received an invitation to attend "The Great Sunday School Convention at the First Baptist Church" in one of our best Baptist cities.

It had a Baptist president, a Baptist chorister and one of our greatest Baptist preachers to lead the devotional hour, but when reports were called for there were responses from two kinds of Campebbites, Congregationalists, two kinds of Presbyterians, three kinds of Methodists, Episcopalians, Lutherans, two kinds of Baptists, and three kinds of Holy Rollers!

Later there followed a great "Go-to-Sunday School Contest" conducted by the county interdenominational Sunday School Association, giving each week reports of all the Sunday Schools of the county through the big city papers. May I ask what business have Baptists with reports from churches of other faiths or they with ours?

What obligations are Baptists under to encourage other denominations to teach their heresies? What right have Baptists to call on other denominations to assist them in

teaching "Baptist heresy?" Why should Baptists be content to be half Baptists when they have a whole Baptist Bible? But perhaps the lowest and weakest place in the Baptist program is our failure to properly emphasize our distinctive doctrines. Our churches are so married and intermarried into other denominations that many pastors shrink from preaching on our peculiar doctrines lest a brother-in-law, a sister-in-law or some thing-in-law of the church be present and get their little feelings hurt.

It is well to be on friendly terms with our peder-friends, but too much pulpit affiliation, union services and union meetings will weaken Baptist faith and practice, for it is "the little foxes that spoil the vines."

A slack-twisted semi peder evangelist, who "must have the co-operation of all the pastors and churches," can do more harm in ten days than the church can undo in ten years.

Some of the most weakening and hurtful things, however, come not from without but from within, from slack-twisted leaders, church papers and seminary professors, which are let pass unchallenged and are seized by the "Church Unionists" and made capital of to our hurt.

I do not wonder at, nor do I blame so much those who are at the head of the "Union movement," for they have nothing to lose and but little to keep in either event, but it is the slack-twisted Baptists who countenance and encourage this "union" propaganda by their failure to "keep that which is committed to their trust" that God will hold responsible.

Baptists are called upon today as never before to "earnestly contend for the faith which was once delivered to the Saints," and to suffer themselves to become entangled and slack-twisted is but to become slackers in the Kingdom.

G. W. RILEY,

Plano, Texas.

Dr. J. F. Hunter, one of the most prominent physicians in Jackson died last Saturday of heart trouble. He and Dr. Shands of this city gave the original property of the hospital in Jackson to the Baptists. He was the son of a Presbyterian preacher and a staunch member of that church. Baptists join with others in regrets for the loss suffered by his going.

Here's what we call a model letter from a delinquent subscriber received a few days since: "Enclosed find check for \$12.00 to apply on amount due on subscription to the Record. Nov. 1 will forward balance and also amount for renewal for another year. With heartiest thanks for your forbearance in my delinquency and apology, I am in truth _____." There are others who might write.

The State Board of Health has ordered all schools, churches and places of amusements closed on account of influenza until further notice. This does not apply to colleges and agricultural high schools where the pupils come from a distance. There may be and will be differences of opinion as to the wisdom of this course, but there is nothing to do but obey it. Go on and get through with it.

Free Book About Cancer.

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

WONDERFUL EGG PRODUCER

Any poultry raiser can easily double his production by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the food and makes hens work all the time. This tonic is called "More Eggs." It costs you only a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 925 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 prepaid. So confident is Mr. Reefer of the results of the "More Eggs" that he guarantees if you are not absolutely satisfied, your dollar will be returned. Request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. Adv.

THICK GLOSSY HAIR
FREE FROM DANDRUFF

Girls! Try It! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life, has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its softness, and if not overcome it produces a feverishness and itching of the scalp; the hair roots flinch, loosen and die, then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.

CANCER CURE GUARANTEED.

No cure no pay. Will treat you in your home. References furnished on application.

Write W. A. Dunn, Sweetman, Miss.

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COLLEGE,
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THOROUGH TRAINING
Correspondence Courses.
Edna G. Brown, Manager.

PLANTS: Frost-Proof Cabbage Plants, all varieties, one thousand, \$1.50; ten thousand and over, \$1.00. Cauliflower Plants, all varieties, one thousand, \$1.50; ten thousand and over, \$1.00. All varieties Tomato, Egg and Pepper Plants. Write for prices and special assortment of plants for small gardens. R. H. Harper, Inc., Danvers, N. C.

ART GLASS
For Churches and Residences
Memorial Windows
CANDLED AND SPECIAL DESIGNS—GRATIS
F. J. DOLEDGE & SONS, Inc.,
ATLANTA, GA.

THE SPIRIT AND THE HEART.

It is not infrequent to hear ministers in discussing the office work of the "Holy Spirit" advance the idea that the Spirit enters the heart of the sinner to convict him or her, as the case may be. The same is frequently seen in the print of religious propaganda. Such teaching is at variance with the Word of God. The Holy Spirit (Ghost) is the third manifestation of the "One God." He first manifested Himself as "God," besides whom there was none else. Prior to the Edenic transgression, God and the sinless couple, communed and walked together in the same garden. But after the fall, God became a consuming fire to the sinner on approach, hence the first couple was driven from Paradise. The second manifestation was in the person of "God's Son," made of a woman; made under the law, to redeem them that were under the law. At the consummation of Christ's mission to earth, and His ascension to the Father, then a third manifestation of Himself was in the person of the Holy Ghost on the day of Pentecost as foretold by the prophet Joel. At that great demonstration, the Spirit filled none, or sat upon none but the saved. It was only by a union of the Divine and the human in the person of Christ that God could come in touch with the sinner as his personal Savior. The Holy Ghost is "God" invisible and is as much a consuming fire as in the first manifestation. God reaches the heart of the sinner, through the sinner's conscience by the preached gospel and His written word; also by His providences. The gospel and God's providences are arrows, as it were, guided to the human conscience by the Holy Spirit and through that channel it reaches the human heart, and brings about conviction for sin, which is followed by repentance and faith on the individual's part, and forgiveness on the part of God. This constitutes the new-birth or regeneration. The individual then is "Empty, swept and garnished," a fit dwelling place for the Holy Ghost. It is then, and not until then, that the words of Jesus to John, "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come into him, and will sup with him, and he with me," is applicable. Rev. 3:20. The verse here quoted was addressed to a lukewarm church and not to a hardened sinner. The human heart in a state of nature is represented in God's word as being evil continually. "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9. It is also compared to stone, adamant and a cage of unclean birds: not a place for God's Holy Spirit. God in His infinite wisdom has seen fit to employ the force of reason on a gospel line to reach the sinner through his conscience, or sense of right and wrong. His providence is also used as a menace to his sinful tendencies: arresting the thoughts and intents of the heart. The falling leaf, the muttering thunders, the flashing lightnings and the howling winds; the funeral procession, the less occupant, the wall of the bereavement, the casket with its lifeless with the flowing tears, all, are ar-

rows guided by that invisible Spirit of God, that is to "Reprove (convince) the world of sin, of righteousness and of a judgment." David declares: "For thine arrows stick fast in me, and thy hand preseth me sore." Psa. 38:2; Man's part in the new birth is simple, but God's part is the mystery of mysteries. "Whosoever believeth that Jesus is the Christ is born of God." A consciousness of guilt before God, a cry for mercy in Jesus' name, accepting the merits of Christ as a saving efficacy, with resignation to God's will, is the summary of man's part in his own salvation. But the source of justification, and the exit of guilt is incomprehensible to the saved individual. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit."

It is misleading to the hardened sinner, to teach him or her that a Spiritual force, uninvited will enter his or her heart and bring conviction for sin. God will be sought after by a free will and personal suggestion. "Seek ye the Lord while He may be found, call ye upon Him while He is near." Isa. 55:6.

J. M. HUTSON,
L. B. 316, McComb, Miss.

FIVE HAPPY DAYS.

(Ben Cox.)

I spent five very happy days at Lambert, Miss., last week assisting Pastor J. A. Ousley in a meeting there. The sessions were held in the Methodist Church, that being the largest in town. Eleven were received into the church during the five days. I have accepted their cordial invitation to return and resume the meeting October 21. Very deep interest was shown in the two meetings when the Red Cross, and relatives of soldiers and sailors were the special guests. The latter meeting was one of the finest I have ever attended anywhere. Pastor Ousley and others had arranged an unusually good program. He occupies a very warm place in the hearts of the committee and is doing a wonderful work. Pastor Roberts of the Methodist Church, entered very heartily into the meeting and helped much. Sept. 26, 1918.

MAGGIE SHIVERS.

On September 10th, little Maggie Shivers departed this life to be with God. She was the three year old daughter of Bro. George Shivers and Sister Homer Shivers of Shivers, Miss. She was a sweet and affectionate child and greatly loved by the children of the community. After services conducted by the writer, her little body was put away in the Shivers cemetery.

B. E. PHILLIPS.

Your Eyes
Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write Murine Eye Remedy Co., Chicago.

For Indigestion

Constipation, Sick Headache, Biliousness, Bloating, Sour Stomach, Gas on the Stomach, Bad Breath—you will find nothing better than that wholesome physic—

FOLEY CATHARTIC TABLETS

Never disappoint. Take one tonight and feel better in the morning.

George Jenner, San Antonio, Texas: "Foley Cathartic Tablets have proven to be the best laxative I ever have taken and I recommend them for constipation and biliousness."

Sold Everywhere

Live Horse Flesh Costs 30c Per Lb.

You can add 100 lbs. to any poor horse or cow for one cent per pound by giving it one dollar's worth of EDGERTON'S MEDICATED SALT BRICK with the proper feed. Results guaranteed or money back.

Manufactured by Edgerton's Salt Brick Co., Goldsboro, N. C., and Atlanta, Ga. Office and Sales Rooms 48 East Hunter St., Atlanta, Ga.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 39
ESTABLISHED 1858
THE C. S. BELL CO., HILLSBORO, OHIO

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

DRINK

Castalian Springs Water. It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail or spend a few pleasant weeks at the spring. Address: CASTALIAN SPRINGS, DURANT, MISS.

Study at Home

Save money, time and trouble by taking our Home Study Course. Learn at your leisure how to fill a bigger position. The course is simple, inexpensive and quickly covered. Write today to Draughon's Bus. College, Montgomery, Ala.



FOR MALARIA

Chills and Fever, Biliousness, Constipation and ailments requiring a TONIC treatment.

OXIDINE

GUARANTEED
and made by
Behrens Drug Co.
Waco, Tex.
Sold by
All Druggists 50c

Better Than Pills—
For Liver Ails

The reason



NR Tonight—
Tomorrow Alright

SUNNY HILL MEETING.

Sunny Hill is located in the north-western part of Washington Parish, La., just a few miles below the Mississippi-Louisiana line. Here, we have a splendid high school. The principal is a Baptist. One of the assistant teachers, Miss May Davis, is a graduate of Mississippi Woman's College. She is doing excellent work in the school, church and Sunday School.

SARSAPARILLA—
PEPSIN, NUX AND IRON

The combination of Hood's Sarsaparilla and Pepton is one of the happiest because one of the most effective and economical ever made in medical treatment. These two medicines, one taken before eating and the other after, work together, each supplementing the other. They give a four-fold result in blood-cleansing and nerve-building, and form the finest course of medicine. Get them of your druggist today.

SIMPLE CATARRH
TREATMENT

Breathe Hyomei and Kill
Catarrhal Germs.

Don't suffer from catarrh any longer. Go to your druggist today. Get a Hyomei outfit; pour a few drops into the small hard rubber inhaler that comes with each outfit. Breathe Hyomei in through the nose or mouth a few times a day and if it does not completely rid you of disgusting nose catarrh, Booth's Hyomei Co., Ithaca, N. Y., will give you your money back. Do not accept substitutes. If your druggist does not sell Hyomei outfits, we will send one direct, charges prepaid for \$1.15. Booth's Hyomei Co., Ithaca, N. Y.

TETTERINE
ENDS COMPLEXION
WORRIES

Ugly spots, scaly patches, pimples, eczema and other cutaneous troubles disappear like magic when Tetterine is applied. It restores the skin to its natural condition of health and beauty.

Healing, Antiseptic
Soothing, Fragrant
Harmless to
the most delicate skin.
50c a box.
At druggists
or by mail.

SHUP-
TRINE
Company,
Savannah,
Ga.



"CASCARETS" WORK
WHILE YOU SLEEP

For Sick Headache, Sour Stomach,
Sluggish Liver and Bowels—
Take Cascarets tonight.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

At this place, the Lord has a faithful few, who have been sacrificing for Kingdom interest for several years. They have worked, prayed, trusted and waited for God's time to reward them, with visible results. The pastor secured the services of W. E. Farr, pastor at Shelby, to do the preaching. In this meeting, Farr was at his best. The Lord used him in a wonderful way. There were 43 additions; 32 for baptism. A number of men with families joined. One man who had stayed away from church 20 years, came to the meeting. At the close of the third service, he surrendered his life to Christ and was baptized. It was interesting to see this man, 62 years old, join hands with a bright and happy nine-year-old boy, and go down into the water to follow Christ in baptism.

At the close of the meeting the church raised \$500 to equip the new building with seats. The church has enjoyed a spiritual feast, and is happy to see the ingathering during the meeting.

W. F. HUTSON,

McComb, Miss.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS CHILL TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle.

M'COMB FIRST CHURCH.

(Theo. Whitfield, Pastor.)

Whilst at Clinton some months ago I said to Mrs. W. Y. Quisenberry that my church at McComb was good in every way except that they did not give like they should to Foreign Missions. Now they had averaged \$500 a year for several years but I felt it was still short of the need and of the ability of the church to do. So I left word that Bro. Quisenberry, at his first opportunity, should come down and speak to us about the matter. This he did the past Sunday, preaching to us Sunday morning. (He preached at one of the other churches at night.) We did not take a collection at the church but on Monday and Tuesday I went around with him and we asked my people for a thousand dollars for the salary of a missionary—this to be in addition to the sum mentioned above which the church was giving through the envelopes already. I am now writing to the Foreign Mission Board asking them to assign us some definite missionary that we may realize that we are supporting a preacher there as well as here. We expect to correspond with him and keep definitely in touch with the work. This was the easiest money I nearly ever have raised. The people gave so willingly. Brother Quisenberry's visit was a blessing to us. We are prospering and happy, and I commend him and the cause to all of the churches.

THEO. WHITFIELD.

TO PASTORLESS CHURCHES.

A large number of pastorless churches in a radius of 75 or even a hundred miles of Clinton and Newton, Miss., can secure the service of

WINTERSMITH'S
CHILL TONIC

SOLD FOR 60 YEARS
For MALARIA,
CHILLS and
FEVER
Also a Fine General
Strengthening Tonic.
SOLD BY ALL DRUG STORES

MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.
A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.
Self-Help Club for poor boys; dormitory on co-operative plan.
Best location for college in State.
NEXT TERMS OPENS FRIDAY, SEPTEMBER 20, 1918.
J. W. PROVINCE, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi



Indigestion

DO YOU KNOW that indigestion can be cured, permanently cured, so that you can eat any kind of food that you crave? It has been done not only once, but in almost every case when Chamberlain's Tablets are used. An instance: Mr. J. Pomerville, Stillwater, Minn., who had spent over \$2,000.00 for medicine and treatment was permanently cured by these tablets.

Chamberlain's Tablets

young preachers who are attending Mississippi College and Clark Memorial College. Some of these brethren have had a few years' experience in pastoral work. Some have not yet the love of God stirring their hearts and they are needing only an opportunity to show their ability under God to do splendid work.

Two blessings may be brought about by churches calling these young brethren. They will bring a blessing to the church by putting their hearts and blood into the church work. They can spend Saturday and Sunday and sometimes part of Monday in the community visiting and doing pastoral work of any kind. Then the churches using them can help them educate themselves. So in this way they will be making a splendid contribution to ministerial education thereby blessing the Lord's work at large.

B. E. PHILLIPS.
New Hebron, Miss.

The Sunday School of the First Baptist Church, Winona, observed State Mission Day on September 29. Notwithstanding the fact that a large part of the membership were absent because of sickness, the program gotten up by the Sunday School Board was beautifully carried out.

The sight was truly an inspiring one as the children marched, their

leaders carrying large banners, and all singing, "Do Your Best," a new song, but one whose quickening, martial air proved very attractive.

As the leaders grouped about the platform the banners spelled out the beautiful Bible messages, "Beginning at Jerusalem; in all Judea and Samaria, unto the uttermost part," and "A little child shall lead them."

After the roll call in classes, it was found that 122 members were present and all hearts were made to rejoice that the goal of \$100 set for the collection for State Missions was reached, the offering being \$100.11.

MARION B. TROTTER.

MILLER-EAVENEON.

On September 30th at the home of the bride, Mr. J. D. Eavenson and Miss Nancy Miller of Leakesville, were married. Rev. C. H. German of Vinegar Bend, Ala., officiated. They will make their home at Clinton, where the groom assumes his duties as assistant professor of English in Mississippi College.

Rev. J. H. Redfield has recently closed a great meeting with the Hope-well Church, Tennessee. Forty-two were baptized—14 were received by letter. Rev. C. W. Knight did the preaching.

Doctors Discourage Use of Poultices

IN TREATMENT OF BOILS AND
CARBUNCLES.

Doctors say that boil-germs thrive on fatty linseed and similar poultices and plasters—they multiply and spread. That's why other boils appear near the affected part of body.

Carboil kills all boil-germs. It's an anesthetic compound that quickly "soothes," "cleans out" and heals Boils and Carbuncles. But the most remarkable quality is that Carboil stops the pain. This salve is also fine for abscesses, sores, piles, burns.

Carboil free. Clip and mail this to Spurlock-Neal Co., Nashville, Tenn. sample. 25c boxes at stores.



RECIPE FOR GRAY HAIR

To a half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1 ounce of glycerine. Any drug store can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

Rheumatism

HOME CURE GIVEN BY
ONE WHO HAS IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bed-ridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your rheumatism, you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay. Write today.

Mark H. Jackson, No. 4756
Gurney Bldg., Syracuse, N. Y.
Mr. Jackson is responsible.
Above statement true.

FEELS GOOD
to the eye. Immediately
soothing and healing. No
burning or hurting. Use
Dickey's "Old Reliable"
EYE WATER
for sore, weak or inflamed
eyes and granulated lids. Call for genuine in Red
Box. At all druggists or by mail 25c.
DICKEY DRUG CO. Bristol, Va.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

GERMAN EDUCATIONAL SYSTEM THE SUPREME CAUSE OF THE WAR.

(R. M. Von Miller.)

Many reasons and explanations have been given why Germany plunged the world into this awful catastrophe. Without enumerating them, as most everybody that is conversant with conditions in Germany will admit that deep down at the bottom we find that Germany is guided by a wrong philosophy. But who is more than any other responsible for this state of affairs? I am persuaded beyond the shadow of a doubt that the present ruler of Germany is the chief exponent of this wrong philosophy. Very often we hear it, that Germany prepared forty years ago for this war. From a military point of view this is true; but I doubt it seriously that Germany would have blindly followed their leaders through this hopeless endeavor to conquer the world for such a length of time had it not been for one factor, namely, its educational system and policy. Exactly thirty years ago the present ruler of Germany called the great leaders of the educational institutions to Berlin, and with the minister of education and church, he outlined to them a policy—an educational program—which embodied this wrong philosophy and sifted into this the subtle design of his ambition for world dominion. Not only was this policy, or program, immediately inaugurated but it has been enforced ever since. The soldier that confronts our Allied soldiers today is a product of this system. Not only does the teacher become an officer of the State but also the preacher. Just allow me to quote here the pledge a minister of the German State Church must sign before he is permitted to preach:

"I will be submissive, faithful and

obedient to his royal Majesty, and his lawful successors in the government, as my most gracious king and sovereign; promote his welfare according to my ability; prevent injury and detriment to him, and particularly endeavor carefully to cultivate in the mind of the people under my care, a sense of reverence and fidelity toward the king, love for the fatherland, obedience to the laws and all those virtues which in a Christian denote a good citizen, and I will not teach or act in a contrary spirit. I will preach the Word as his gracious majesty dictates."

Twenty-seven years ago I refused to sign this, refused to be ruled by such a blasphemer, left Germany and came here.—Bible Recorder.

A colored woman was busily engaged in emptying her savings stocking on the desk of the Liberty Loan clerk. As the silver quarters, dollars, dimes, etc., rolled out on the desk the clerk said, "This must be the result of a number of hard years' savings."

The old woman replied, "Yassah, ah been a saving it to bury maself, but ah got to thinkin' it ovah an' ah jus' made up mah mind it would be a heap bettah to buy a Liberty Bond to help bury dat Kaisah."

Dr. John Watson (Ian MacLaren) was once at a dinner where the conversation turned to the art—or crime—of punning, and Dr. Watson ventured the opinion that he could do well in that line offering to try then and there. He sat silent for a few moments, and Hall Caine, who was among the guests, exclaimed, "Come along, Watson, we're all waiting." The preacher-punster replied at once, "Don't be in such a hurricane."

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Well known authors will write for THE REVIEW in 1919. Some of the coming articles are:

"A Working Gospel For Industrial Workers, Dr. John McDowell
What the Salvation Army is Doing—Elmore Leffingwell
Missionary Outlook Among Moslems in Turkey, Dr. H. H. Riggs
Reconstruction in Africa After the War, John H. Harris of London.

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Says we can't look or feel right
with the system full
of poisons.

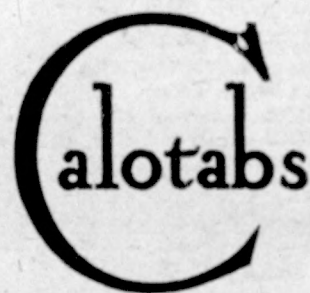
Millions of folks bathe internally now instead of loading their system with drugs. "What's an inside bath?" you say. Well, it is guaranteed to perform miracles if you could believe these hot water enthusiasts.

There are vast numbers of men and women who, immediately upon arising in the morning, drink a glass of real hot water with a teaspoonful of limestone phosphate in it. This is a very excellent health measure. It is intended to flush the stomach, liver, kidneys and the thirty feet of intestines of the previous day's waste, sour bile and indigestible material left over in the body which if not eliminated every day, become food for the millions of bacteria which infest the bowels, the quick result is poisons and toxins which are then absorbed into the blood causing headache, bilious attacks, foul breath, bad taste, colds, stomach trouble, kidney misery, sleeplessness, impure blood and all sorts of ailments.

People who feel good one day and badly the next, but who simply can not get feeling right are urged to obtain a quarter pound of limestone phosphate at the drug store. This will cost very little but is sufficient to make anyone a real crank on the subject of internal sanitation.

Just as soap and hot water act on the skin, cleansing, sweetening and freshening, so limestone phosphate and hot water act on the stomach, liver, kidneys and bowels. It is vastly more important to bathe on the inside than on the outside, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

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BAPTIST PROTEST AGAINST ELIMINATING CAMP PASTORS.

The Third Assistant Secretary of War, Washington, D. C.

We, the undersigned, representing the two great Baptist bodies of the United States, with a membership of several million, respectfully beg to set before you the following, to-wit:

1. The bodies that we represent are intensely loyal to the government, and are lending themselves with full strength to the successful prosecution of the war. We have on all suitable occasions gone on record as favoring the prosecution of the war to a legitimate conclusion, in order that the world may be made safe for Democracy. The Baptists are and always have been an intensely Democratic people devoted to the highest ideals of political and religious liberty.

2. We beg to say that we are the official representatives of the denomination, to whom our two conventions have entrusted their war work. No other body or bodies have been authorized to speak for them in matters concerning war service.

3. It is our deep conviction that the present war is a war of the highest religious ideas, and therefore, we believe that the churches have rendered and can render a great support by keeping alive in the hearts of the people at home and the soldiers in the camps a proper sense of the righteousness of the cause for which America is sending her armies overseas. The churches have been freely called upon to render service to the government, and they have never been found wanting.

4. We believe that the churches can render invaluable service to the army by cultivating in the hearts of the home people and the soldiers a proper sense of religious obligation. For the most vital element in patriotism is religion.

5. To do this the churches must have liberty to express themselves in terms which appeal to the hearts of their people who have gone to the war. We recognize fully the necessity of order and discipline in the camps, but we cannot admit that the Government can so function religion as to prescribe what soldiers should hear and what they should believe in matters of religion. We believe that the churches should be free to give their message and to determine their own methods of work, subject, of course, to such regulations as are necessary to maintain military order and discipline.

6. We, therefore, hold that the order eliminating all camp pastors is an abridgment of that liberty in religion guaranteed by the Constitution and dear to the hearts of our people. We further say that camp pastors do not function as chaplains at all; they in no way affect the work of chaplains except to strengthen their work. They are a connecting link between the fathers and mothers and churches at home and the soldiers in camp. They are not Government officers in any sense; their ministry is simple and direct to the hearts of men. They are instructed, all of them, to work in harmony with chaplains and other religious agencies. They represent not official religion, but free religion, and freedom is of the very essence of

Christianity. We, therefore, respectfully submit that if the churches are to help in the war in the manifold ways now the case they should not be denied the right to carry their own messages to the men in camp. We further say that if the order removing camp pastors is carried out, and there is no way provided whereby the churches can carry their own messages to their own people in camps, that millions of devout and earnest people will be profoundly dissatisfied.

7. We, therefore, file with you this statement and protest, with the very earnest hope that the order of the War Department may be so changed as to recognize this reasonable demand of the millions of people in America who are giving their sons, their money, their prayers and themselves to the sacred cause of world liberty.

For the Northern Baptist Convention: George W. Coleman, Chairman War Commission; Samuel Z. Batten, Secretary War Commission.

For the Southern Baptist Convention: J. B. Gambrell, President; B. D. Gray, Corresponding Secretary; George Green, Director of Camp Activities.

PUT YOUR GIVING ON A REGULAR PROPORTIONATE BASIS.

For many a year the question of raising church funds has been mulling along, discussed with no very vital enthusiasm and allowed to sink into oblivion except in times of temporary crisis.

Then came 1914 and the Great War. People gave more than they ever dreamed they could; they kept on giving not only money but lives and time and service. And out of the travail that it cost has emerged a new idea, or rather a revival of a century old theory of Christian stewardship.

On every hand one hears the call to give in some worthy cause. It may be war work, it may be some missionary enterprise, but in any case the motive is unselfish, the object the bettering of some unfortunate state of affairs. More and more people are feeling not, "How much shall I give of my money?" but, "How little of the Lord's money which I have in trust for Him need I use for personal wants and how much can I divert to the Lord's uses?"

That is stewardship. Never was there a time in the world's history when people were more ready to carry it out, with hearts softened by war's great calamity, and spirits turned to the real verities in life.

Today marks the churches' opportunity to reach the hearts of men, but

no work is possible without funds to back it. Seeing its opportunity, therefore, the church is faced with the two-fold problem of first inaugurating a general stewardship movement to increase giving, and then of wisely administering those funds.


In the "Missionary Voice" is the following incident which is very suggestive. It is a matter of experience with most ministers that men who are leaders in the world of business show up very poorly when put in charge of church finance. The question is often asked why this is so. It may be that this old brother-farmer has struck the explanation. Good financiering in the church will make it possible and imperative to raise more money and to raise it in a more systematic way. This is a "ketch" in a good financial plan; it will make folks give more money than they are intending or willing to give. We have noticed with these same business men, if you will put the money in their hands to finance they are wonderfully efficient. Here is the quotation:

"Dr. Harvey Reeves Calkins, was one day explaining to a group of church officers God's financial plan of weekly giving on a tithing basis. Turning to a shrewd farmer, he asked if he had made the matter clear. The man replied, 'They's a ketch in it.' 'Why, my brother, I intended to make it very plain,' said the speaker. 'Oh, it's plain enough,' replied the farmer, 'but they's a ketch in it, all the same, for I can see if we adopt that plan we'll be paying out more money than we intend to give.'"

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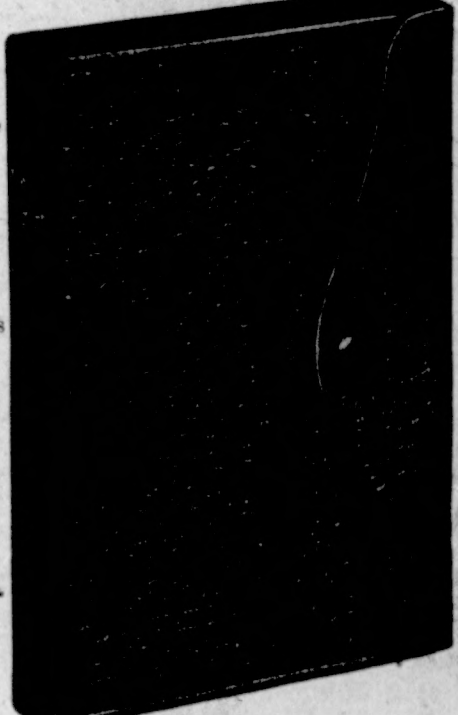
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Department of Evangelism

(R. S. Gavin, D. D.) Corinth, Miss.

Several years ago I furnished the article that follows to some paper for publication. It had passed entirely out of my mind. Last week when I opened The Alabama Baptist, lo! my eyes fell upon my old article. Bro. Yarbrough had given it his page in the paper. While it is not altogether an article on Soul-Winning, yet it fits in mightily well under the general head of "Evangelism." Therefore I am asking the privilege of inserting it in this department this week:

LETTER TO THE LADY WHO WANTED ME TO SPRINKLE HER BABY, CALLING HER ATTENTION TO SOME OF THE EVILS OF INFANT BAPTISM.

My Dear Friend:

In my other letters I gave you some of the main reasons why Baptists do not believe in, nor practice, infant baptism. I now proceed to call your attention to some of the evils of this practice. Of course, you do not think there are any evils attending—or, rather, growing out of this practice. On the contrary, you think there is in some way much good in it—notwithstanding you were not able to tell me, when I asked you, wherein that good lies. However, there is no good at all in it, but much evil:

It tends to handicap religious liberty.

I do not believe that anybody can read the New Testament with an unbiased mind and not be convinced that *believer's baptism* is what our Lord has commanded, and is what he wants. Neither do I believe that an unbiased mind can fail to reach the conclusion that what the New Testament means when it speaks of *believer's baptism*, in any way whatever, is, the immersion of the believer in Jesus Christ into the deep baptismal waters.

Now, there is something about this ordinance, when administered to *believers*, in the Bible prescribed way, that always commends itself to on-lookers, to their judgments and feelings; and with a joy that is serene, it never fails to gladden beyond expression the breasts of those who receive it.

It would greatly surprise you, my friend, if you knew how many of those who were sprinkled in infancy, and who have read their Bibles as seekers after the Bible taught way, later on, find themselves asking, when witnessing a *believer's baptism*, "After all, is not this the way the New Testament teaches?" And the more they inquire into the matter, the more it seems to them to be their duty to be baptized as *believers* in Jesus Christ. But there is a great, immovable obstacle in their way. It stands, four-square, between them and the conscientious discharge of what their unbiased judgment tells them is their Christian duty. They have been told that they have already been baptized; that when they were helpless infants a minister said a little ceremony and let fall a few drops of water on their heads; that that has been regarded all along as their baptism;

and that now their baptism ought not to be repeated in any form.

Now, what are these to do? Are they to set at naught the act which their well-meaning, and revered parents, with much piety and more prayer, perhaps, caused to be performed upon them? Yes, that is what they ought to do! But to do a thing that is hard work. I have tried it. It is Herculean in its proportions. It is hard for one to even admit, after having been sprinkled in infancy, that he believes it is his duty to submit to *believer's baptism*. All the hallowed ties that bind a child to his parents make his heart shrink from the very thought of treating with what has even the semblance of disrespect, that which they regarded as a divine right. And it is strange, but true, that while this act, performed, perhaps, with tender and sacred reverence, does not, in any way whatever affect the child's life for the better, testimony and observation being our witnesses, nevertheless, when the matter of obedience to his Lord, in submitting to *believer's baptism* is involved, nothing in the whole of life more handicaps him.

Therefore, I say that every one who was sprinkled in infancy is not altogether free from handicaps that interfere with one's religious liberty. If it does nothing more radical, it succeeds in insinuating this sentiment: "How dare you take a step, in submitting to *believer's baptism*, which will be virtually accusing your parents of having passed off on you a counterfeit in place of the genuine Christian ordinance?" Have you never known *Pedobaptists* to press this sentiment, and enforce it with most moving appeals?

Now, what will they who are in this dilemma do? With this sentiment pulling from one side, and duty, in the matter of obedience in *believer's baptism*, beckoning from the other; what will be the outcome? Many will do as thousands have done in the past—break the handicaps, hear and act on the Lord's word, "Why tarriest thou? arise and be baptized." But I believe, judging from the manifest strength of appeal of the sentiment referred to above, as well as the known weakness of human nature, that the majority of those who are thus handicapped will do as the majority in the past have done, submit to the inevitable and go on through life without doing that which their better judgment tells them should be done.

Here, then, is the first practical evil of *Infant Baptism*, which not only justifies, but imperatively demands, the most earnest protest of the Baptists.

It tends to encourage false hopes of salvation.

That this is a real evil is evident wherever the practice obtains. That it does not save one from death, I think is a provable proposition. And, yet, at the same time, that it does tend to encourage one in the false hope that it does save, at least, in part, from death (not physical but spiritual)

is also, I think, a provable proposition.

That is why it is true that in all places where it has held uninterrupted and triumphant sway for ages the saying goes, "A baptized person does not go to hell." That is why the Catholic Church, and even some of the Protestant churches, so-called, believe and teach that baptism is accompanied by regenerating grace. That is why the prospect of a child dying without baptism so often excites alarm in the mind of *Pedobaptist* parents.

Someone has stated the case in the form of a question: "How should the older children of a family, where the parents show uneasiness and alarm at the prospect of their infant's dying without baptism of perdition, or done something at least, to give them the advantage over others, as to the prospect of salvation?" And, let me ask you, if this is not the very idea that is involved in the practice, then why not? If it has no favorable influence on the prospects of one's final salvation, then why practice it at all? But is it not the fact that it does hold out false hopes of being favorable to one's final salvation that keeps the practice alive? I think so. Whether those who have it administered would have it so or not, still it is a fact, I think, that those who have received it, as a rule feel that they are, in some degree, relieved from some personal responsibility, and from the feeling that every thing depends, in grace, upon their own repentance and faith. They unconsciously force themselves to believe, at least in part, that the matter has been taken somewhat out of their own hands; that their parents, or sponsors, or their church, have assumed responsibility for them at and in their baptism.

I think your better judgment will agree with my opinion—yes, conviction, that such a hope is false to the core, and as dangerous as it is false.

For if one can assume the personal responsibility for another at the beginning of his life, why not also anywhere, and at any time, during his life?

That is one point in false teaching in which the Catholics go the Protestants one better; for beginning with her false claim, Rome sticks to that claim to the end; and, consistent with her beginning promise, she stands ready with her appliances of sanctifying rites for every stage of life, and dismisses the departing soul at last to Paradise, with absolution and extreme unction.

This is the second practical evil of *Infant Baptism*. There are some further, and even more serious, evils growing out of this practice. In another letter I shall if you do not object, name them.

Yours truly,

R. S. GAVIN.

Grove's Tasteless Chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its strengthening, invigorating effect. Price 50c

Next week four Associations meet. What a pity we could not agree on some plan whereby there could be a just distribution of these meetings—so that we could attend and correspond with each other.

NEWS IN THE CIRCLE MARTIN BALL

A memorial fund in memory of Dr. E. E. Folk, so long the efficient editor of the Baptist and Reflector of Tennessee, is being raised. It is to be used to send the paper to preachers who are not able to pay for it. We are sure that would please Mr. Folk.

A prominent deacon said to us a few days ago, "Why do the young preachers change their fields so often?" We replied: "Can't tell unless the supply of sermons run out and they are too lazy to go down after another supply."

Oklahoma Baptists are rejoicing that Dr. S. J. Parter is coming to the First Church, Oklahoma City. He is one of our greatest preachers and pastors.

Dr. W. W. Hamilton, the newly elected Secretary of Evangelism, has moved to his new quarters, 1010 Court street, College Park, Ga.

Rev. J. T. Tarry has had a wonderful year, in his pastorate with the First Church, Beaumont, Texas. Over 80 baptized from the regular services.

Rev. J. W. Hickerson, so well remembered as pastor at Durant, and who has been doing evangelistic work under the Home Board, has accepted the care of the North Dallas Church, Dallas, Texas and is now at work on the field.

The Jackson Hill, Atlanta, Ga., church has called Dr. J. J. Bennett, who was once Secretary of Missions in Georgia. He has accepted.

Rev. G. M. Workman has resigned the pastorate of the Church at Cordell and accepted the call to Cushing, Okla. He begins work Oct. 10.

The South Side Church, Birmingham, Ala., has secured the services as pastor of Dr. J. E. Dillard, of St. Joseph, Mo. He is a strong man.

As Rev. Wallace Wear was leaving the pastorate at Lakeland, Fla., the church presented him a handsome chest of silver in appreciation of his services as pastor. He goes to Cordele, Ga.

Dr. L. E. Barton writes to the Christian Index of Georgia, urging the importance and necessity of the Baptists building a great University. Suppose we wait until the war is over. Let's stay in sight of the shore during these stormy times.

Rev. G. W. Faulkner has resigned the work at Dardanelle, Ark., and becomes pastor of the North Little Rock Church. He will also aid Editor McKinney in the work of getting out the Baptist Advance.

Dr. H. L. Winburn will teach in Ouachita College in addition to his work at pastor of the First Church, Arkadelphia, Ark. This will fill his hands and head full.

Rev. William Edwin Berry, who has served Academy Church, Tippah county, so successfully for 25 years,

has resigned. The church has called Rev. "Dave" Gullet of Blue Springs, to the pastorate.

GIPSY SMITH'S STORY OF WORK AMONG SOLDIERS.

I am thinking of that contemptible little army of 170,000 for that is all we had; but we put them into France in the first two weeks of the war. And don't you lose heart, and don't you get pessimistic or down-hearted or panicky. The Germans, with their preparations of forty years, did not get through those Tommies, and they won't get through now.

And besides, you are there today, thank God! You are there.

A lady in Washington said to me last week: "Oh, Gipsy Smith, when will that British line break?" And I said to her "Madam, not until the last man is dead."

Do you know that 5,000 British boys have held back 50,000 Huns—and I'll tell you why. We have right on our side, and right gives moral courage and backbone and a clear conscience.

There were 30,000 of your brave American boys fighting beneath the British flag before you declared war. I know, because I met them and worked with them; I saw them in the hospitals and in the convalescent camps.

And do you know what they said to me? They said: "We could not remain men and keep out of it, sir. We had to get into it to save our manhood." And so they crossed the border of Canada and joined the Canadian forces, and some of them have won the D. S. O., and they have won the Victoria Cross and the Military Medal—and they are entitled to everything they got, God bless 'em.

We are proud of the boys—American boys who fought under the British flag, and we are proud of the boys you are sending over now—and hurry up with them. But don't lose your hearts; we are not downhearted—we are going to win! Anything else is unthinkable. I would rather die than that Germany should put its iron heel on the neck of the world—we would rather die!

Are you surprised that I wanted to join up with these boys as soon as the war broke out? But you know I am suffering from an incurable complaint; no doctor can help me; I was born too soon. My complaint is an old one, but I still feel like a boy. I have had a great privilege in living with the boys at the front—and I'm going back, don't you make any mistake about it. They can't finish the job without me.

I wanted the opportunity of working with the boys. I knew they were good stuff, so I said to my church: "Send me!" But my church did not have the sense to.

But the Young Men's Christian Association knows a good thing when it sees it. Let me tell you that every boy in khaki—and I think I can speak for the boys in America as well as the boys in Great Britain—the moment he sees the Red Triangle of the Young Men's Christian Association he knows it means "Welcome." It

stands for need, not creed; and will you please notice that it stands on its apex, not on its base. If it stood on its base it could stand alone; it stands on its apex, which means that if it is not supported on both sides it will topple over, which, interpreted, means that they need money and men. You did magnificently before Christmas in that big \$53,000,000 drive. But there will be another in the fall and you will give to it, also. You will give because you know what you give will be spent on your boys, and you can never pay the debt you owe to the boys—never in this world.

The boys are giving legs and arms and eyes for you; they are giving their lives for you. Some of you have spent more in the last three months on picture shows than you have spent on your boys who have gone to war. I can tell you a few things; you know, I am a gipsy still and I know.

The next thing about the Red Triangle is that it needs men and women. I am requested by Young Men's Christian Association headquarters to make this statement—that 5,000 men and women, the sanest you have in all your churches, are needed for work in camps at home and overseas; and that is only a little of what you will need before the war is over. In England we have 40,000 men and women working in our centers of work for our boys.

Let me add that you should give the best men in your cities for this work, not the men you want to get rid of.

Also let me tell you that we have got to do more praying before the war is over. You have the chance of your lifetime in your churches, if you only knew it, through the channels of the Young Men's Christian Association. The Red Triangle has not only appealed to the conscience, righteousness and respect of the men; the boys believe in it; they believe in its religion, they lean to it, they go to its huts. The huts are everything to the boys overseas.

A score of London journalists asked me on my return from France, "What is to be the attitude of the Young Men's Christian Association to the churches?" And I said to them, "A communication trench!"

And that is what it will be if you have sense to make it that. Don't be jealous of it. You never knew the sun jealous of the clover field. Why, the sunshine is to make all these things possible, and the church of God exists to send forth such movements as the Young Men's Christian Association in ever-increasing streams of beneficent ministry. So when you are asked to do any service for or give to it, be ready—never refuse it, because some of you are making more money than you ever made in your lives, and you are making it out of the war—out of the blood and bones of the American and British and French boys, and I make no apology for coming to you and asking you to disgorge some of it.

In Great Britain we have 1,500 centers of work in the home camps. We have 500 centers of work in France and Flanders, and some of the huts I preached in just behind the lines are in the hands of the Ger-

NEW SONG BOOKS

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A wonderful value: 53 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only \$5 per hundred for No. 1 or No. 2, or \$10 for No. 1 and No. 2 combined. Send 50c for sample. Money back if not pleased. Send 50c extra for Complete Book of War Songs (words and music) for church or home use.

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The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. -KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.



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A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c and \$1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., cures all pain, soothes comfort to the foot, makes walking easy. Use by mail or at Druggists. Hixco Chemical Works, Patchogue, N. Y.

RENWAR RELIEVES RHEUMATISM.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

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Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, N. Y., and you will receive personal attention.



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Thoroughly antiseptic. Ask your druggist, or write for free samples to

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mans today—but they won't hold them long.

Two hundred of these centers in France and Flanders were under shell-fire when I left—constant shellfire. Some of them were in dugouts in the trenches—right in the trenches.

Then we have centers of work in

Salonika, in Mesopotamia, Egypt, in Palestine. Wherever the Allied forces go we have Young Men's Christian Association huts. Jerusalem had not been captured more than five hours before we had a hut there. The British authorities want the Young Men's Christian Association because they believe the Young Men's Christian Association has kept up the spirits of the men and preserved the morale of the army. Even the French government has said to us: "We cannot supply the workers for such a program, but if you will do the same kind of work for the French soldiers that you have done for the British, we will build you 1,200 huts."

You say: "Well, what do you do in these huts?" Well, we do all sorts of things. A hut is a church; a hut is a cathedral; a hut is a club; a hut is a home away from home. It is a canteen, a refreshment room, a library, a recreation room, a game room, a writing room and a reading room. It is everything you like to make it—and the boys do love these huts.

Right up along the front the Young Men's Christian Association hut is the only shelter the boys have while they are out of the trenches resting for a few days.

I have been through four gas attacks. I have lived under shellfire for a month at a time. I talked to those boys that month once, twice, three times, four times and five times a day. There was no need of coaxing them to come—they simply came. And you should have heard them sing. "Cover my defenseless head with the shadow of thy wing"—singing it with a gasbag on their necks open and ready to use. While I was talking, I held my gasbag close to me so it was ready if it was needed. Sometimes while we were singing or praying or talking a shell would fall close to us and knock things around uncomfortably, but that was only a part of the program.

Why, I preached the gospel behind the Lewis guns in the trench—and I didn't put my head down when the bullets were flying, either, for that wouldn't have done, because there is no use preaching to boys about the perfect love that casts out fear, and then flop! No, you've got to take your own physic. And never for a moment was I afraid—never.

You say: "Don't the boys go to the devil in France?" I want to tell you there are more facilities in the American city for going to the devil than there are in the trenches. When you want to go you can find a way, but I am here to say that there are hundreds of thousands of our boys in France who are living noble, beautiful, magnificent, manly lives. Thanks to their mothers and thanks to their sisters and thanks to the churches and Sunday Schools, the heaven is in the lump, and don't you forget it.

Here was a dear boy on a stretcher—I had led him to Christ. He was so broken I took the blanket and lifted it from his face, and then I got down and kissed him, and my lips and hands got covered with his blood. I kissed him for his mother, for I knew she would never kiss him. I thought he was unconscious, but he asked me:

"Gipsy, Gipsy, does it mean

Blighty?" For Blighty means home and mother, "or does it mean West"—and West means death.

So I said, "It means West. You are too far gone for Blighty. You will never see mother again. Can I tell her anything?" And he said to me:

"Tell her I am not afraid to die. I have found Christ. It is great to die for freedom." And then he pointed to his head and said to me, "Yes, it is battered and broken, but it will be all right when I get the crown."

That is the kind of boys God has given us, men and women. Your boys are dying for the freedom of the world; don't you fail them—don't you fail them! Put in all you have—consecrate all your power, every hour, every day, every fiber, every dollar, to the good of the world, for the freedom of the race.—Ex.

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.

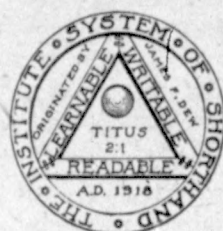
Mr. William C. Seddon, a Baltimore banker and a son of the Secretary of War of the Confederacy, has in New York a friend of German birth, who however, to his everlasting credit, has to some extent overcome that handicap and is now wholly American in spirit. Some months ago Mr. Seddon, in conversation with this friend, denounced the barbarism of Germany, and this gentleman in reply said:

"Mr. Seddon, you must remember that the barbarism of Germany is not barbarism as viewed by Germans, and I will illustrate in my own life the reason for this."

"When I grew up in Germany there was a student in the same school who had something which I wanted. It belonged to him, but I wanted it, and I jumped on him and beat him up so badly that I maimed him for life, but I got what I wanted. When I went home and my parents patted me on the back and commended me for my prowess in taking from my fellow-student what I wanted. They told me that I must always follow that method."

"What my parents taught me in this has for years been taught in all German families and in German schools. It permeates the very life of Germany, and, therefore, an act of barbarism as Americans think of barbarism is not barbarism to the Germans who commit it."

"Had I continued to live in Germany it would never have occurred to me that I had done anything wrong. I had only followed the custom all Germans are taught at home and in school, but after I became a man I settled in America, and as I came to understand the spirit of American civilization it grew upon me that I had committed a crime, and now for 22 years, as some atonement for my sin, I have been supporting that crippled man and his widowed mother. But bear in mind, had I remained in Germany no one would ever have thought of suggesting to me that I had done wrong, and it would never have entered into my head that I was under any obligation to the man I had maimed. In the light of American civilization I un-



Shorthand in Three Days

Is what we could advertise, if we were willing to mislead you, for any bright boy or girl may learn the ALPHABET, SEVEN double Characters, MEMORIZE fourteen rules and fifteen WORD SIGNS in less than three days, but it will take six weeks or two months practice to write rapidly. We will guarantee to teach any person the simple, common-sense INSTITUTE SYSTEM OF SHORTHAND in three months or refund the money. Full Scholarship only ten dollars. My mail or in School in New Orleans. The Baptist Bible Institute will use this System.

THE INSTITUTE SYSTEM OF SHORTHAND
2905 Camp Street
New Orleans, La.
Please mention the Baptist Record in writing.

derstand the difference and I am seeking to atone for my sin, but all Germans have been taught as I was taught. The Germans, therefore, in their campaign of frightfulness are committing deeds which from the viewpoint of American civilization are barbarous, but from the viewpoint of Germans are not crimes at all."

Probably no clearer light was ever thrown upon the reason why Germans can commit the awful crimes that have stained the life of that nation was ever given than this testimony of a rich German-American who has now so thoroughly imbibed the spirit of American civilization that he looks with horror upon the crime which he committed and seeks to atone for it.

FIRST AID

to the injured, whether the injury is large or small; Mother's first thought in cases of all burns, scalds, cuts, bruises, stings and other skin infections, is Gray's Ointment. Its constant use for nearly a century has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Its effect is immediately soothing as well as healing and its application carefully guards against any chance of blood poison. Telephone your druggist, or write W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn., for sample.

A REAL REVIVAL.

We have closed a fine meeting with the Saints at Union Hill. Union Hill is located 12 miles southeast of Tupelo, Lee county.

Regardless of the fact that we have been surrounded for a number of years with anti-boardism, the old ship is going to reach the land. Our Bro. Rev. G. E. Darling of Brookhaven, Miss., did the preaching. We had 25 additions to the church, 15 by letter, and 10 by baptism. Men and women, as never before in the history of the church, joined heart and hand to work for God, for the advancement of His cause and Kingdom. The pastor's salary was raised from \$50 to \$200. May the Lord be praised for the new day that has come to us.

A J. DARLING, Pastor.

A tired Tommy, burdened with equipment, climbed into a crowded London bus. No one offered him a seat, so he resolved on strategy. He flashed from his haversack a small bomb.

"This is one of the things we use out there, you know," he remarked to

the interested passengers. "See this pin here? When I pull it out like this it should explode 15 seconds later. If I put it back again, the thing is harmless." Then, beginning to search, frantically, "Where on earth did I put that pin?"

The passengers arose in a body and scrambled for the door. Tommy watched them go. Then, putting the bomb back in his haversack, he stretched himself full length on the cushioned seat.

With the Fingers! Says Corns Lift Out Without Any Pain

Sore corns, hard corns, soft corns or any kind of a corn can shortly be lifted right out with the fingers if you will apply directly upon the corn a few drops of freezone, says a Cincinnati authority.

It is claimed that at small cost one can get a quarter of an ounce of freezone at any drug store, which is sufficient to rid one's feet of every corn or callus without pain or soreness or the danger of infection.

This new drug is an ether compound, and while sticky, dries the moment it is applied and does not inflame or even irritate the surrounding tissue.

This announcement will interest many women here, for it is said that the present high-heel footwear is putting corns on practically every woman's feet.

EVER SALIVATED BY

CALOMEL? HORRIBLE!

Calomel Is Quicksilver and Acts Like Dynamite on Your Liver.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not sllivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.